

*Hermes Mercurius*  
*Trismegistus,*  
HIS  
Divine Pymander,  
IN  
*Seventeen Books.*

Together with his Second Book,  
Called

*Asclepius ;*

Containing fifteen Chapters,  
with a Commentary.

Translated formerly out of the *Arabic*  
into *Greek*, and thence into  
*Latine*, and *Dutch*, and now  
out of the Original into  
ENGLISH;

By that learned Divine Dr. *Everard.*

---

LONDON,  
Printed by J.S. for Thomas Brewster,  
at the three Bibles in Pauls Church-  
yard near the West End. 1683

P

83

Thomas Maccanus

Triflingus

HIS

Divine Pyramides

IN

Seventeen Books.

Together with his second Book

Collected

Alphabetically

Containing Greek Characters

and the Common

Transcribed formerly one of the

Books into Greek, and thence into

Latin and Dutch and now

into the English

PRINTED

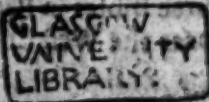
By the Learned Divine J. Leake

LONDON,

Printed by J. St. John at the Church

in the Strand

1677.





TO  
The Reader.

*Judicious Reader,*

**T**His Book may justly challenge the first place for antiquity, from all the Books in the World, being written some hundreds of yeeres before *Moses* his time, as I shall endeavour to make good. The Originall (as far as is known to us) is *Arabicke*, and severall Translations thereof have been published, as *Greek*, *Latine*, *French*, *Dutch*, &c. but never *English* before. It is pity the \* Learned Translatour had not *lived*, and received himself, the honour, and thanks due to him from *Englishmen*; for his good will to, and pains for them,

To the Reader.

them, in translating a Book of such infinite worth, out of the Original, into their Mother-tongue.

Concerning the Authour of the Book it self, Four things are considerable, viz. His Name, Learning, Countrey, and Time.

1. The name by which he was commonly styled, is, *Hermes Trismegistus*, i. e. *Mercurius ter Maximus*, or, The thrice greatest Intelligencer. And well might he be called *Hermes*, for he was the first Intelligencer in the World (as we read of) that communicated Knowledge to the sons of Men, by Writing, or Engraving. He was called *Ter Maximus*, for some Reasons, which I shall afterwards mention. 2. His Learning will appear; as by his Works, so by the right understanding the Reason of his Name. 3. For his Countrey

To the Reader.

troy, he was King of Egypt;  
 4. For his Time, it is not with-  
 out much Controversie, betwixt  
 those that write of this Divine,  
 ancient Author, what time he  
 lived in. Some say he lived after  
 Moses his time, giving this slender  
 Reason for it, viz. Because  
 he was named *Ter Maximus*; for  
 being preferred \* (ac- \* *Franci-*  
 cording to the *Egypt-* *scus Pluffas*  
*tian* Customs) being  
 chief Philosopher, to be chief of  
 the Priesthood; and from thence,  
 to be chief in Government, or  
 King. But if this be all their  
 ground, you must excuse my dis-  
 sent from them, and that for this  
 reason, Because according to the  
 most learned of his  
 \* followers, he was  
 called *Ter Maximus*; \* *Gcher.*  
 for having perfect, *Paracel.*  
 and exact Knowledge *Henricus*  
*Nollins in*  
*theoria Phi-*  
*losophiae Hermetice tractatu primo.*

To the Reader.

of all things contained in the  
World; which things he divided  
into Three Kingdoms (as he  
calls them,) viz, *Mineral*, *Vege-  
rable* *Animal*; which Three, he  
did excell in the right under-  
standing of; also, because he at-  
tained to, and transmitted to  
Posterity (although in an *Ænig-  
maticall*, and obscure style) the  
Knowledge of the Quintessence  
of the whole Universe (which  
Universe, as I said before, he di-  
vided into Three Parts) other-  
wise called, The great *Elixir* of  
the Philosophers; which is the  
Receptacle of all Celestiall and  
Terrestiall Vertues; which Se-  
cret, many ignorantly deny, ma-  
ny have chargeably sought after,  
yet few, but some, yea, and En-  
\* *Ripley*, \* *glish-men*\*, have hap-  
\* *Bacon*, Nor- pily found. The De-  
\* *yan*, &c. scription of this great  
Treasure, is said to be found in-  
graved

*To the Reader.*

graved upon a *Smaragdine* Table, in the Valley of *Ebron*, after the Flood. So that the Reason before alleaged to prove this Authour to live after *Moses*, seems invalid; neither doth it any way appear, that he lived in *Moses* his time, although it be the opinion of some, as of *John Functius*, who saith in his *Chronology*, That he lived twenty one years before the Law was given by *Moses* in the Wilderness: But the Reasons that he, and others give, are far weaker than those that I shall give, for his living before *Moses* his time. My reasons for that, are these; First, Because it is received amongst the Ancients, that he was the first that invented the Art of communicating Knowledge to the World, by Writing or Engraving. Now if so, then in all probability he was before  
*Moses*;

To the Reader.

*Moses*; for it is said of *Moses*,  
\*Acts 7. 22 that he was from\* his

childhood, skilled in  
all the *Egyptian* Learning which  
could not well have been with-  
out the help of Literature, which  
we never read of any, before  
that invented by *Hermes*. Se-

condly, He is said by  
\*Chap. 22 of himself, to be the  
10. Son of *Saturn*, and

\**Sancho-* by \*others to be the  
scribe of *Saturn*. Now  
*Saturn*, according to Historians,

lived in the time of *Sarah* *Abra-*  
*ham's* great Grand-Father. I

shall but take in *Suidas* his judg-  
ment, and so rest satisfied, that  
he did live not onely before, but  
long before, *Moses*. His words

\**Suidas*. are these, *Credo*

*Mercurium Trisme-*  
*gistum sapientem Egyptium flor-*  
*uisse ante Pharaonem.*

In this Book, though so very  
old,

*To the Reader.*

old, is contained more true knowledge of God and Nature, than in all the Books in the World besides, I except onely Sacred Writ: And they that shall judiciously read it, and rightly understand it, may well be excused from reading many Books; the Authors of which, pretend so much to the knowledge of the Creatour, and Creation. If God ever appeared in any man, he appeared in him, as it appears by this Book. That a man who had not the benefit of his Ancestors knowledge, being, as I said before, The first In- venter of the Art of Communi- cating Knowledge to Posterity by writing, should be so high a Divine, and so deep a Philoso- pher, seems to be a thing more of God, than of Man; and therefore it was the opinion of  
some,



*To the Reader.*

*\*Gordius.* Some\*; That he came  
*Beganus.* from Heaven, not  
born upon Earth. There is con-  
tained in this Book, that true  
Philosophy, without which, it is  
impossible ever to attain to the  
height, and exactnesse of Pie-  
ty, and Religion. According to  
this Philosophy, I call him a  
Philosopher; that shall learn  
and study the things that are,  
and how they are ordered, and  
governed, and by whom, and for  
what cause, or to what end; and  
he that doth so, will acknow-  
ledge thanks to, and admire the  
Omnipotent Creator. Pre'server,  
and Director of all these things.  
And he that shall be thus truly  
thankfull, may truly be called  
Pious, and Religious; and he  
that is Religious, shall more  
and more, know where, and  
what the Truth is; And learning  
that,



*To the Reader.*

that, he shall yet be more and more Religious.

The glory and splendour of Philosophy, is an endeavouring to understand the chief Good, as the Fountain of all Good: Now how can we come neer to, or finde out the Fountain, but by making use of the Streams as a conduct to it? The operations of Nature, are Streams running from the Fountain of Good, which is God. I am not of the ignorant, and foolish opinion of those that say, The greatest Philosophers, are the greatest Atheists; as if to know the Works of God, and to understand his goings forth in the Way of Nature, must necessitate a man to deny God. The  
\* Scripture disapproves \* Job 38.  
of this as a sottish Tenent, and experience contradicts it: For behold! Here is  
the

*To the Reader.*

the greatest Philosopher, and  
therefore the greatest Divine.

Read understandingly this in-  
tuing Book (and for thy help,  
thou mayest make use of that  
\* *Hannibal* voluminous \* Com-  
\* *Rossels* Ca- mentary written up-  
\* *labar*. on it) then it will  
speak more for its Author, than  
can be spoken by any man, at  
least by me.

Thine in the love  
of the Truth,

**F. F.**

**THE**

THE  
Titles of every Book  
OF

*Hermes Trismegistus*

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*Hermes Trismegistus*

HIS

First Book,

**I**O my Son, write this first Book, both for Humanity sake, and for Piety towards God.

2. For there can be no Religion more true or just, than to know the things that are; and to acknowledge thanks for all things, to him that made them: which thing I shall not cease continually to do.

3. What then should a man do, O Father, to lead his life well; seeing there is nothing here true?

4. Be Pious and Religious, O my Son; for he that doth so is the best and highest Philosopher; and without Philosophy,

## 2 The first Book of

it is impossible ever to attain to the height and exactnes of Piety or Religion.

5. But he that shall learn and study the things that are; and how they are ordered and governed; and by whom; and for what cause, or to what end; will acknowledge thanks to the Work man, as to a good Father, an excellent Purser, and a faithfull Steward; and he that gives thanks shall be Pious or Religious; and he that is Religious shall know both where the truth is, and what it is; and learning that, he will be yet more and more Religious.

6. For never, O Son, shall, or can that Soul, which while it is in the Body lightens and lites itself so low and comprehend what which is Good and True, till he be to the contrary: For it is infinitely enamoured

*Hermes Trismegistus.* 3

ed thereof, and forgetteth all Evils; and when it hath learned and known its **Father** and **Progenitor**, it can no more Apostatize, or depart from that Good.

7. And let this, O Son, be the end of Religion and Piety; whereunto when thou art once arrived, thou shalt both live wel, and die blessedly, whilst thy Soul is not ignorant whither it must return, and flie back again.

8. For this onely, O Son, is the way to the **Truth**, which our **Progenitors** travelled in; and by which, making their Journey, they at length attained to the Good. It is a Venerable way, and plain, but hard and difficult for the Soul to go in, that is in the Body.

9. For first, it must war against its own self, and after much Strife and Dissension, it must be overcome of one part; for the Con-



#### 4 The first Book of

Contention is of one against two, whilest it flies away, and they strive to hold and detain it.

10. But the victory of both is not like; for the one hasteth to that which is Good, but the other is a neighbor to the things that are Evil; and that which is Good, desireth to be set at Liberty; but the things that are Evil, love Bondage and Slavery.

11. And if the two parts be overcome, they become quiet, and are content to accept of it as their **Ruler**; but if the one be overcome of the two, it is by them led and carried to be punished by its being and continuance here.

12. This is, O Son, the Guide in the way that leads thither; for thou must first forsake the Body before thy end, and get the victory in this Contention and Strifefull life, and when thou  
hast



*Hermes Trismegistus.* 5

hast overcome return.

13. But now, O my Son, I will by Heads run thorow the things that are: Understand thou what I say, and remember what thou hearest.

14. All things that are, are moved; onely that which is not, is unmoveable.

15. ~~Every Body is change-~~<sup>all</sup> ~~able.~~ <sup>Bodis</sup>

16. Not every Body is dissolvable.

17. Some Bodies are dissolvable.

18. Every living thing is not mortall.

19. Not every living thing is immortall.

20. That which may be dissolved is also corruptible.

21. That which abides alwayes is unchangeable.

22. That which is unchangeable is eternall.

B. 3.

23. That

6 The first Book of

23. That which is alwayes made, is alwayes corrupted.

24. That which is made but once, is never corrupted, neither becomes any other thing.

25. First, God; Secondly, the World; Thirdly, Man.

26. The World for Man, Man for God.

27. Of the Soul; that part which is Sensible is mortall, but that which is Reasonable is immortal.

28. Every Effence is immortal.

29. Every Effence is unchangeable.

30. Every thing that is, is double.

31. None of the things that are, stand still.

32. Not all things are moved by a Soul, but every thing that is, is moved by a Soul.

33. Every thing that suffers is

*Hermes Trismegistus.* 7

is Sensible; every thing that is  
Sensible suffereth.

34. Every thing that is sad  
rejoyceth also, and is a mortall  
living Creature.

35. Not every thing that joy-  
eth is also sad, but is an eternall  
living thing.

36. Not every Body is sick;  
every Body that is sick, is dis-  
solveable.

37. The Mind in God.

38. Reasoning (or disputing,  
of discoursing) in Man.

39. Reason in the Mind.

40. The Mind is voyd of suf-  
fering.

41. No thing in a Body  
true.

42. All that is incorporeall  
is voyd of Lying.

43. Every thing that is made  
is corruptible.

44. Nothing good upon  
Earth, nothing evill in Hea-  
ven.

45. God

8 The first Book of

45. God is good, Man is evil

46. Good is voluntary, or  
of its own accord.

47. Evil is involuntary, or  
against its will.

48. The Gods choose good  
things, as good things.

49. Time is a Divine thing.

50. Law is Humane.

51. Malice is the nourish-  
ment of the World.

52. Time is the Corruption  
of Man.

53. Whatsoever is in Heaven  
is unalterable.

54. All upon Earth is alte-  
rable.

55. Nothing in Heaven is  
servanted, nothing upon Earth  
free.

56. Nothing unknown in  
Heaven, nothing known upon  
Earth.

57. The things upon Earth,  
communicate not with those in  
Heaven.

58. All

*Hermes Trismegistus.* 9

58. All things in Heaven are unblameable, all things upon Earth are subject to Reprehension.

59. That which is immortal, is not mortal; that which is mortal, is not immortal.

60. That which is sown, is not alwayes begotten; but that which is begotten alwayes is sown.

61. Of a dissolveable Body, there are two Times, one from sowing to generation, one from generation to death.

62. Of an everlasting Body, the time is only from the Generation.

63. Dissolveable Bodies are increased and diminished.

64. Dissolveable matter is altered into contraries; so wit, Corruption and Generation, but Eternal matter into its self, and its like.

B. 5.

65. The

10 The first Book of

65. The Generation of Man  
is Corruption, the Corruption of  
Man is the beginning of Gene-  
ration.

66. That which off-springs  
or begetteth another, is it self  
an off-spring or begotten by  
another.

67. Of things that are; some  
are in Bodies, some in their  
Ideas.

68. Whatsoever things be-  
long to operation or working,  
are in a Body.

69. That which is immortal,  
partakes not of that which is  
mortal.

70. That which is mortall,  
cometh not into a Body immor-  
tall; but that which is immor-  
tall, cometh into that which is  
mortal.

71. Operations or Work-  
ings are not carried upwards, but  
descend downwards.

72. Things

+ before the Fall they were  
no Corruption Milton

72. Things upon Earth, do nothing advantage those in Heaven; but all things in Heaven do profit and advantage the things upon Earth.

73. Heaven is capable, and a fit receptacle of everlasting Bodies, the Earth of corruptible Bodies.

74. The Earth is brutish; the Heaven is reasonable or rational.

75. Those things that are in Heaven, are subjected or placed under it; but the things on Earth are placed upon it.

76. Heaven is the first Element.

77. Providence is Divine Order.

78. Necessary is the Minister or Servant of Providence.

79. Fortune is the carriage or effect of that which is without Order; the Idol of operation,



12 The first Book of

tion, a lying fantasie or opinion.

80. What is God? The immutable or unalterable Good.

81. What is man? An unchangeable Evil.

82. If thou perfectly remember these Heads, thou canst not forget those things which in more words I have largely expounded unto thee; for these are the Contents or Abridgment of them.

83. Avoyd all Conversation with the multitude or common People; for I would not have thee subject to envy, much lesse to be ridiculous unto the Many.

84. For the like alwaies takes to it self that which is like, but the unlike never agrees with the unlike: Such Discourses as these have very few Auditors, and



and peradventure very few will have ; but they have something peculiar unto themselves.

85. They do rather sharpen and whet evil men to their maliciousnesse ; therefore it becometh to avoyd the multitude, & take heed of them, as not understanding the virtue and power of the things that are said.

86. **How dost thou mean, O Father ?**

87. Thus, O Son, the whole Nature and Composition of those living things called Men, is very prone to Maliciousnesse, and is very familiar, and as it were nourished with it, and therefore is delighted with it. Now this Wight, if it shall come to Learn or know that the world was once made, and all things are done according to Providence, and Necessity, Destiny, or Fate, bearing Rule over all:  
Will

Will he not be much worse  
 then himself? despising the  
 vvhole because it vvas made.  
 And if he may lay the cause of  
 Eviill upon Fate or Destiny,  
 he vwill never abstain from any  
 evillwork.

88. Therefore we must  
 look warily to such kind of peo-  
 ple, that being in ignorance,  
 they may be lesse evill for fear of  
 that which is hidden and kept  
 secret.

The end of the first Book.

THE

THE  
Second Book  
CALLED  
*Poemander.*

**M**Y Thoughts being once  
seriously busied about the  
things that are, and my Under-  
standing lifted up, all my bodily  
Senses being exceedingly holden  
back, as it is vvith them that are  
very heavy of sleep, by reason ei-  
ther of fulnesse of meat or of  
bodily labor. Me thought I saw  
one of an exceeding great sta-  
ture, and an infinite greatnesse  
call me by my name, and say  
unto me, *What wouldest thou  
hear and see: or what wouldest  
thou understand, to learn, and  
know?* Then

16 The second Book of

2. Then said I, ~~Who~~ art thou? I am, quoth he, Poemander, the minde of the great Lord, the most Mighty and absolute Emperour: I knowe vvhath thou vvouldst have, and I am alvvayes present vvith thee.

3. Then said I, I would learn the things that are, and understand the nature of them, and know God. How? said he. I answered, That I would gladly hear. Then he, Have me again in thy minde, and whatsoever thou wouldest learn, I will teach thee.

4. When he had thus said, he was changed in his ~~Idea~~ or ~~Forme~~, and straight-way in the twinkling of an eye, all things were opened unto me: And I saw an infinite sight, all things were become light, both sweet and exceedingly pleasant; and I was wonderfully delighted in the beholding it.

5. But

5. But after a little while, there was a darknesse made in part, coming down obliquely, fearfull and hideous, which seemed unto me to be changed into a certain moyst nature, unspeakably troubled, which yielded a smoke as from fire; and from whence proceeded a voyce unutterable, and very mournfull, but inarticulate; inso much that it seemed to have come from the Light.

6. Then from that Light, a certain holy Word joyned it self unto Nature, and out-flew the pure and unmixed Fire from the moyst Nature upward on high: it was exceeding light, and sharp, and operative with all. And the Air which was also light, followed the Spirit and mounted up to Fire, (from the Earth and the Water) inso much that it seemed to hang and depend upon it.

7. And

18 The second Book of

7. And the Earth, and the Water, stayed by themselves so mingled together, that the Earth could not be seen for the Water; but they were moved, because of the **Spiritual Word** that was carried upon them.

8. Then said **Poemandar** unto me: Dost thou understand this **Visiō**, and what it meaneth? I shall know, said I. Then said he, I am that **Light** the **Pinde**, thy **God**, who am before that moyst **Nature** that appeared out of **Darknesse**; and that bright and lightfull **Word** from the **Pinde**, is the **Son of God**.

9. How is that, quoth I? Thus, replied he, Understand it: That which in thee seeth, and heareth the **Word of the Lord**, and the **Pinde**, the **Father**, **God**, differ not one from the other; and the union of these, is **Life**. **Trismeg.**

**Trismeg.** I thank thee, **Potmand.** But first conceive well the Light in thy minde, and know it.

10. When he had thus said, for a long time we looked steadfastly one upon the other; in so much, that I trembled at his **Idea or Form.**

11. But when he nodded to me, I beheld in my minde the Light that is in innumerable, and the truly indefinite **ornament or world;** and that the fire is comprehended or contained in or by a most great Power and constrained to keep its station.

12. These things, I understood, seeing the word of **Potmander;** and when I was mightily amazed, he said again unto me, Hast thou seen in thy minde that Archetypall Form, which was before the interminated and infinite Beginning?

Thus

20 The second Book of

Thus **Pimander** to me: But whence, quoth I, or whereof are the Elements of Nature made? **Pimander**. Of the Will and Counsell of God; which taking the Word, and beholding the beautifull World (in the Archetype thereof) imitated it, and so made this World, by the Principles and vitall Seeds or Soul-like productions of it self.

13. For, the **Prime Being** God, **Male** and **Female**, **Life** & **Light**, brought forth by his word; another **Prime**, the **Workman**: Which being **God** of the **Fire**, & the **Spirit**, fashioned and formed seven other **Governors**, which in their Circles contain the **Sensible World**, whose Government or Disposition is called **Fate** or **Destiny**.

14. **Straight way** leaped out, or exalted it self from the downward



ward-born Elements of God, the **Word** of God, into the clean and pure Workmanship of Nature, and was united to the **Workman, Minde**; for it was **Consubstantial**; and so the downward-born Elements of Nature were left without Reason, that they might be the only Matter.

15. But the **Workman, Minde**, together with the **Word**, containing the **Circles** and Whirling them about, turned round as a Wheel his own Workmanships; and suffered them to be turned from an indefinite Beginning, to an undeterminable End; for they alwayes begin where they end.

16. And the **Circulation**, or running round of these, as the Minde willeth, out of the lower, or downward-born Elements brought forth unreasonable or  
brutish

22 The second Book of

brutish Creatures, for they had  
no reason, the Air flying things,  
and the Water such as swim.

*Gen* 17. And the Earth and the  
Water were separated, either  
from other, as the ~~Wind~~ would;  
and the Earth brought forth  
from herself such Living Cre-  
tures as she had, four-footed and  
creeping Beasts, wild and tame.

*man* 18. But the Father of all  
things, the ~~Wind~~ being, Life  
and Light, brought forth Man,  
like unto himself, whom he lo-  
ved as his proper Birth; for he  
was all beauteous, having the  
~~Image~~ of his Father.

For indeed God was ex-  
ceedingly enamoured of his  
own Form or Shape, and deli-  
vered unto it all his own Work-  
manships: But he seeing and  
understanding the Creation of  
the Workman in the whole,  
would needs also himself fall to  
1002k,

*Hermes Trismegistus.* 23

1002k, and so was separated from the Father, being in the sphere of Generation or Operation.

20. Having all Power, he considered the Operations or Workmanships of the **Seven**; but they loved him, and every one made him partaker of his own Order.

21. And he learning diligently, and understanding their Essence, and partaking their Nature, resolved to pierce, and break thorow the **Circumference** of the Circles, and to understand the Power of him that **resides** on the Fire.

And having already all power of mortall things, of the living, and of the unreasonable Creatures of the World, stooped down and peeped thorow the **Harmony**, and breaking thorow the strength of the Circles, so shewed and made manifest the down-

24 The Second Book of  
downward-born Nature, the fair  
and beautifull Shape or Form of  
God.

23. Which when he saw, ha-  
ving in it self the unsatiable  
Beauty, and all the Operation  
of the Seven Governors, and  
the Form or Shape of God, he  
smiled for love, as if he had  
seen the Shape or Likeness in  
the Water, or the shadow upon  
the Earth of the fairest Humane  
form.

+ 24. And seeing in the Water  
a shape, a shape like unto him-  
self, in himself he loved it, and  
would cohabit with it; and im-  
mediately upon the resolution,  
ensued the Operation, & brought  
forth the unreasonable Image  
or Shape.

25. Nature presently laying  
hold of what it so much loved,  
did wholly wrap her self about  
it, and they were mingled; for  
they

+ see Milton Adam  
saw his resemblance in Water

*Hermes Trismegistus.* 25

they loved one another.

26. And for this cause, **Man**, above all things that live upon Earth, is double: **mortall**, because of his Body, and **immortall**, because of the substantiall Man: For being immortal, and having power of all things, he yet suffers mortall things, & such as are subject to Fate or Destiny.

27. And therefore being above all **Harmony**, he is made and become a servant to **Harmony**. And being **Hermaphrodite**, or Male and Female, and watchfull, he is governed by, and subjected to a Father, that is both Male and Female, and watchfull.

28. After these things, I said, **Thou art my Minde, and I am in love with Reason.**

29. Then said **Pimander**, This is the **Mytery** that to this day is hidden, and kept secret;

C

for

26 The second Book of  
for Nature being mingled with  
Man, brought forth a Wonder  
most wonderfull; for he having  
the Nature of the **Harmony** of  
the **Seven**, from him whom I  
told thee, the Fire and the Spi-  
rit; **Nature** continued not, but  
forthwith brought forth seven  
Men all **Males** and **Females**;  
and sublime, or on high, accord-  
ing to the Natures of the Seven  
Governors.

30. And after these things, O  
**Demander**, quoth I, I am now  
come into a great desire, and  
longing to hear: Do not digress,  
or run out.

31. But he said Keep silence,  
for I have not yet finished the  
first speech.

32. **Trism**. Behold, I am si-  
lent.

33. **Wiman**. The Generation  
therefore of these **Seven**, was  
after this manner. The **Air** be-  
ing

ing Feminine, and the Water desirous of Copulation, took from the Fire its ripenesse, and from the æther Spirit; and so Nature produced bodies after the Species and Shape of men.

34. And Man was made of Life and Light, into Soul and Minde: of Life, the Soul; of Light, the Minde.

35. And to all the Members of the Sensible World, continued unto the period of the end, bearing rule, and generating.

36. Hear now the rest of that speech, thou so much desirest to hear.

37. When that period was fulfilled, the bond of all things, was loosed and untied by the Will of God; for all living Creatures being Hermaphroditicall, or Male and Female, were loosed & untied, together with Man; and so the Males



28 The second Book of  
were apart by themselves, and  
the Females likewise.

38. And straightwayes God  
said to the Holy Word, **En-  
crease in encreasing. and mul-  
tiply in multitude all you my  
Creatures & Workmanship.**  
And let him that is endued  
with Minde, know himself to  
be immortal; and that the  
cause of death is the love of the  
body, and let him learn all  
things that are.

39. When he had thus said,  
**Providence by Fate and Har-  
mony**, made the mixtures, and  
established the Generations, and  
all things were multiplied ac-  
cording to their kinde; and he  
that knew himself, came at  
length to the **Substantiall** of  
every way substantiall good.

40. But he, that through the  
Errour of Love, loved the **Body**,  
abideth wandering in darknesse,  
sensible,

sensible, suffering the things of death.

41. *Trism.* But why do they that are ignorant, sin so much, that they should therefore be deprived of immortality.

42. *Pimand.* Thou seemest not to have understood what thou hast heard.

43. *Trism.* Peradventure I seem so to thee; but I both understand and remember them.

44. *Pimand.* I am glad, for thy sake, if thou understoodest them.

45. *Trism.* Tell me, Why are they worthy of death, that are in death?

46. *Pimand.* Because there goeth a sad and dismall darknes before its body; of which darknesse is the moist Nature; of which moist Nature, the Body consisteth in the sensible World, from whence death is derived:

30 The second Book of  
Hast thou understood this  
right?

47. *Trism.* But why, or  
how, doth he that understands  
himself, go or pass into God?

48. *Pim.* That which the  
Word of God said, say I: be-  
cause the Father of all things  
consists of Life and light, where-  
of Man is made.

49. *Trism.* Thou sayest very  
well.

50. *Pim.* God and the Fa-  
ther is Light and Life, of which  
Man is made. If therefore thou  
learn and beleeve thyself to be  
of the Life and Light, thou shalt  
again passe into Life.

51. *Trism.* But yet tell me  
more, O my Minde, how I  
shall go into Life.

52. *Pim.* God saith, Let  
the Man endued with a Minde,  
mark, consider, and know him-  
self well,

53. *Trism.*

53. *Trism.* Have not all men a minde?

54. *Piuu.* Take heed what thou sayest, for I the Minde, come unto men that are holy and good, pure and mercifull, and that live piously and religiously; and my presence is a help unto them. And forthwith they know all things, and lovingly they supplicate and propitiate the Father; and blessing him, they give him thanks, and sing hymnes unto him, being ordered and directed by filiall Affection, and naturall Love: And before they give up their Bodies to the death of them, they hate their Senses, knowing their Workes and Operations.

55. Rather I that am the Minde it self, will not suffer the Operations or Works, which happen or belong to the  
C 4                      body,

32 The second Book of  
body, to be finished and brought  
to perfection in them; but be-  
ing the **Porter** and **Dooz-keep-  
er**, I will shut up the entrances  
of Evill, and cut off the thought-  
full desires of filthy work.

56. But to the foolish, and  
evill, and wicked, and envious,  
and covetous, and murderous,  
and profane, I am far off: giving  
place to the revenging **Demon**,  
which applying unto him the  
sharpnesse of fire, tormenteth  
such a man sensible, and armeth  
him the more to all wicked-  
nesse, that he may obtain the  
greater punishment.

57. And such a one never  
ceaseth, having unfulfillable de-  
sires, and untatiable concupis-  
cences, and alwaies fighting in  
darknesse; for the **Demon** af-  
flicts and tormenteth him con-  
tinually, and increaseth the fire  
upon him more and more.

58. **Trism.**

58. **Trism.** Thou hast, O  
Minde, most excellently taught  
me all things, as I desired; but  
tell me moreover, after the re-  
turn is made, what then?

59. **Pimand.** First of all,  
in the resolution of the materi-  
all Body, the Body it self is  
given up to alteration, and the  
form which it had, becometh  
invisible; and the idle manners  
are permitted, and left to the  
**Demon**, and the Senses of the  
Body return into their Foun-  
tains being parts, and again  
made up into Operations.

60. And Anger and Concu-  
piscence go into the brutish,  
or unreasonable Nature; and  
the rest striveth upward by Har-  
mony.

61. And to the first **Zone** it giv-  
eth the power it had of increas-

34 The second Book of  
ing and diminishing.

62. To the second, the machination or plotting of evils, and one effectuall deceit or craft.

63. To the third, the idle deceit of Concupiscence.

64. To the fourth, the desire of Rule, and unsatiable Ambition.

65. To the fifth, prophane Boldnesse, and the headlong rashnesse of Confidence.

66. To the sixth, Evil and ineffectuall occasions of Riches.

67. And to the seventh **Zone**, subtile Falshood, alwayes lying in vaine.

68. And then being made naked of all the Operations of **Harmony**, it cometh to the eighth Nature, having its proper power, and singeth praises to the Father with the things that  
are,



are, and all they that are present rejoyce, and congratulate the coming of it; and being made like to them with whom it converseth, it heareth also the Powers that are above the eighth Nature, singing praise to God in a certain voyce that is peculiar to them.

69. And then in order they return unto the Father, and themselves deliver themselves to the powers; and becoming powers, they are in God.

70. This is the Good, and to them that know to be deified.

71. Furthermore, why sayest thou, What resteth, but that understanding all men, thou become a guide, and way-leader to them that are worthy: that the kinde of *Humantie* or *Mankinde*, may be saved by God?

72. When

36 The second Book of

72. When ~~Simander~~ had thus said unto me, he was mingled among the Powers.

73. But I giving thanks, and blessing the Father of all things, rose up, being enabled by him, and taught the nature, of the Nature of the whole, and having seen the greatest sight or spectacle.

74. And I began to Preach unto men, the beauty and fairnesse of Piety and Knowledge.

75. O ye People, Men, born and made of the Earth, which have given your selves over to drunkenesse, and sleep, and to the ignorance of God; be sober, and cease your surfeit, whereto you are allured, and instited by brutish, and unreasonable sleep.

76. And they that heard me, came willingly, and with one

one accord; and then I laid further:

77. **Why, O men of the Offspring of the Earth, why have you delivered your selves over unto death, having power to partake of immortality? Repent and change your mindes you that have together walked in Error, and have been darkened in ignorance.**

78. **Depart from that dark light, be partakers of immortality, and leave or forsake corruption.**

79. **And some of them that heard me, mocking and scorning, went away, and delivered themselves up to the way of death.**

80. **But others casting themselves down before my feet, besought me, that they might be taught; but I causing them to rise up, became a guide of mankind,**

38 The second Booke of  
kinde, teaching them the reasons  
how, and by what meanes they  
may be saved. And I sowed in  
them the words of Wisdom, and  
nourished them with Ambro-  
sian water of immortality.

81. And when it was Even-  
ing, and the Brightnesse of the  
same began wholly to go down,  
I commanded them to go down,  
I commanded them to give  
thanks to God; and when they  
had finished their thanksgiving,  
every one returned to his own  
lodging.

82. But I wrote in my self,  
the bounty and beneficence of  
Pimander; and being filled  
with what I most desired, I was  
exceeding glad.

83. For the sleep of the Body  
was the sober watchfulnesse of  
the minde; and the shutting of  
my eyes the true sight, and my  
silence gear with childe, and  
full

full of good; and the pronouncing of my words, the blossoms and fruits of good things.

84. And thus came to passe or happened unto me, which I received from my minde, that is, **Demander**, the Lord of the Word; whereby I became inspired by God, with the Truth.

85. For which cause, with my Soul, and whole strength, I give praise and blessing unto God the Father.

86. **Holy is God the Father of all things.**

87. **Holy is God, whose will is performed, and accomplished by his own powers.**

88. **Holy is God, that determineth to be known, and is known of his own, or those that are his.**

89. **Holy art thou, that by thy Word hast established all things.**

90. **Holy**

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90. Holy art thou, of whom  
all Nature is the Image.

91. Holy art thou, whom  
Nature hath not formed.

92. Holy art thou that art  
stronger then all power.

93. Holy art thou that art  
greater then all excellen-  
cy.

94. Holy art thou who art  
better then all praise.

95. Accept these reasonable  
Sacrifices from a pure soul,  
and a heart stretched out unto  
thee.

96. O thou unspeakable,  
unutterable, to be praised with  
silence.

97. I beseech thee, that I  
may never err from the know-  
ledge of thee; look mercifully  
upon me, and enable me, and  
enlighten with this Grace,  
those that are in ignorance, the  
brothers of my kinde, but thy  
sons.

98. There.

*Hermes Trismegistus.* 41

98. Therefore I beleve thee, and bear witnesse, and go into the Life and Light.

99. Blessed art thou O Father; thy man would be sanctified with thee, as thou hast given him all power.

*The End of the Second Booke.*

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THE



42 The third Book of

THE

## Third Book

CALLED

### *The Holy Sermon.*

**T**He glory of all things, God,  
and that which is Divine,  
and the Divine Nature, the be-  
ginning of things that are.

1. God, and the Minde, and  
Nature, and Matter, and Ope-  
ration, or Working, and Necess-  
sity, and the End, and Renova-  
tion.

3. For there were in the  
**Chaos**, an infinite darknesse in  
the Abyss or bottomless Depth;  
and Water, and a subtile Spirit  
intelligible in Power; and there  
went out the Holy Light, and  
the

*Hermes Trismegistus.* 43

the Elements were coagulated from the Sand out of the moist Substance.

4. And all the Gods distinguished the Nature full of Seeds.

5. And when all things were interminated and unmade up, the light things were divided on high. And the heavie things were founded upon the moist Sand, all things being Terminated or Divided by Fire; and being sustained or hung up by the Spirit, they were so carried, and the **Heaven** was seen in **Seven Circles.**

6. And the Gods were seen in their **Ideas** of their Stars, with all their Signes, and the Stars were numbered with the Gods in them. And the Sphere was all lined with Air, carried about in a circular motion by the Spirit of God.

7. And every God by his in-<sup>Power</sup>ternall

*see Barlet: 7 Spirits  
there can be but one God.*

44 The third Book of  
eternal power, did that which was  
commanded him; and there  
were made four-footed things,  
and creeping things and such as  
live in the Water, and such as  
fly, and every fruitfull Seed, and  
Grasse, and the Flowers of all  
Greens, all which had sowed in  
themselves the Seeds of Rege-  
neration.

8. As also the Generations of  
men, to the knowledge of the  
Divine Works, and a lively or  
working Testimony of Nature,  
and a multitude of men, and the  
Dominion of all things under  
Heaven, and the knowledge of  
good things, and to be increased  
in increasng, and multiplied in  
multitude.

9. And every Soul in Flesh,  
by the wonderfull working of  
the Gods in the Circles, to the  
beholding of Heaven, the Gods,  
Divine

Divine Works, and the Operations of Nature; and for Signes of good things, and the knowledge of the Divine Power, and to finde out every cunning workmanship of good things.

10. So it beginneth to live in them, and to be wise according to the Operation of the course of the circular Gods: & to be resolved into that which shall be great Monuments, and Remembrances of the cunning Works done upon Earth, leaving them to be read by the darknesse of times.

11. And every Generation of living Flesh, of Fruit, Seed, and all Handicrafts, though they be lost, must of necessity be renewed by the renovation of the Gods, and of the Nature of a Circle moving in number; for it is a Divine thing, that every worldly

46 The third Book of

worldly temperature should be renewed by Nature ; for in that which is Divine, is Nature also established.

*The End of the Fragments of the third Book very unperfect.*

THE

THE  
Fourth Book  
CALLED  
*The Key.*

**Y**Esterdayes Speech, O **Asclepius**, I dedicated to thee: this dayes it is fit to dedicate to **Lat**, because it is an Epitome of those generall Speeches that were spoken to him.

2. God therefore, and the Father, and the Good, O **Lat**, have the same Nature, or rather also the same Act and Operation.

3. For there is one name or appellation of Nature and Increase, which concerneth things changeable, and another about things unchangeable, and about things

48 The fourth Book of  
things unmoveable, that is to  
say, Things Divine and Humane;  
every one of which, himself will  
have so to be; but action or o-  
peration, is of another thing, or  
elsewhere, as we have taught in  
other things, Divine and Hu-  
mane, which must here also be  
understood.

4. For, his Operation or  
Act, is his Will, and his Es-  
sence, to will all things to be.

5. For what is God, and the  
Father, and the Good, but the  
Being of all things that yet are  
not, and the existence it self, of  
those things that are?

6. This is God, this is the  
Father, this is the Good, where-  
unto no other thing is present  
or approacheth.

7. For the World, and the  
Sun, which is also a Father by  
Participation, is not for all  
that equally the cause of Good,  
and



and of Life, to living Creatures:  
And if this be so, he is altogether constrained by the Will of the Good, without which, it is not possible, either to be, or to be begotten or made.

8. But the Father is the cause of his Children, who hath a will both to sowe and nourish that which is good by the Sun.

9. For Good is alwayes active or busie in making; and this cannot be in any other, but in him that taketh nothings, and yet willet all things to be; for I will not say, O Lat, making them; for he that maketh, is defective in much time, in which sometimes he maketh not, as also of quantity and quality; for sometime, he maketh those things that have quantity and quality, and sometimes the contrary.

10. But God is the Father,

D

and

50 The fourth Book of  
and the Good, in being all  
things; for he both will be this,  
and is it; and yet all this for him-  
self (as is true) in him that can  
see it.

11. For all things else are  
for this, it is the property of  
Good to be known: This is the  
Good, O *Fat.*

12. *Fat.* Thou hast filled  
us, O *Father*, with a sight, both  
good and fair, and the eye of my  
minde is almost become more  
holy by the sight or spectacle.

13. *Trism.* I wonder not  
at it, for the sight of God is not  
like the Beam of the Sun,  
which being of a fiery shining  
brightnesse, maketh the eye  
blinde by his excessive Light,  
that gazeth upon it; rather  
the contrary, for it enlight-  
eneth, and so much increaseth  
the light of the eye, as any man  
is able to receive the influence  
of

of this intelligible clearnesse.

14. For it is more swift and sharp to pierce, and innocent or harmlesse withall, and full of immortality; and they that are capable, and can draw any store of this spectacle, and sight, do many times fall asleep from the Body, into this most fair and beauteous Vision; which thing **Celus** and **Saturn**, our Progenitors, obtained unto.

15. **Pat.** I would we also, O Father, could do so.

16. **Trism.** I would we could, O Son; but for the present we are lesse intent to the Vision, and cannot yet open the eyes of our mindes to behold the incorruptible, and incomprehensible Beauty of that Good: But then shall we see it, when we have nothing at all to say of it.

17. For the knowledge of it,

52 The fourth Book of  
is a Divine Silence, and the rest  
of all the Senses: For neither  
can he that understands what,  
understand any thing else, nor  
he that sees that, see any thing  
else, nor hear any other thing,  
nor, in sum, move the Body.

18. For shining stedfastly up-  
on, and round about the whole  
Minde, it enlighteneth all the  
Soul; and loosing it from the  
Bodily Senses and Motions, it  
draweth it from the Body, and  
changeth it wholly into the Es-  
sence of God.

19. For it is possible for the  
Soul O Son, to be settled  
+ while yet it lodgeth in the Bo-  
dy of Man, if it contemplate the  
beauty of God.

Mat. How dost thou mean  
deifying, Father?

21. Christ. There are dif-  
ferences, O Son, of every Soul.

22. Mat. But how dost thou  
again

Paul was in the 3 Heaven.

again divide the changes?

23. *Trism.* Hast thou not heard in the generall Speeches, that from one Soul of the universe, are all those Souls, which in all the world are tossed up and down, as it were, and severally divided? Of these Souls there are many changes, some into a more fortunate estate, and some quite contrary; for they which are of creeping things, are changed into those of watery things; and those of things living in the water, to those of things living upon the Land; and Airy ones are changed into men, and humane Souls, that lay hold of immortality, are changed into Demons.

24. And so they go on into the sphere or region of the fixed Gods; for there are two quiet or companies of Gods, one of them that wander, and another

54 The fourth Book of  
of them that are fixed ; And this  
is the most perfect glory of the  
Soul.

25. But the Soul entering in-  
to the Body of a Man, if it con-  
tinue evil, shall neither taste of  
immortality, nor is partaker of  
the good.

26. But being drawn back  
the same way, it returneth into  
creeping things. And this is the  
condemnation of an evil Soul.

27. And the wickednesse of a  
Soul, is ignorance ; for the Soul  
that knows nothing of the things  
that are, neither the Nature of  
them, nor that which is good,  
but is blinded, rusheth and dash-  
eth against the bodily Passions ;  
and unhappy, as it is, not know-  
ing it self, it serveth strange Bo-  
dies, and evil ones, carrying the  
Body as a burthen, and not ru-  
ling, but ruled. And this is the  
mitchief of the Soul.

28. On

28. On the contrary, the vertue of the Soul is Knowledge; for he that knows, is both good and religious, & already Divine.

29. *Fat.* But who is such an one, O Father?

30. *Trism.* He that neither speaks, nor hears many things; for he, O Son, that heareth two speeches or hearings, fighteth in the shadow.

31. For God, and the Father, and Good, is neither spoken nor heard.

32. This being so in all things that are, are the Senses, because they cannot be without them.

33. But Knowledge differs much from Sense; for Sense is of things that surmount it, but Knowledge is the end of Sense.

34. Knowledge is the gift of God; for all Knowledge is unbodily, but useth the Minde as



56 The Fourth Book of  
an Instrument, as the Minde u-  
fereth the Body.

35. Therefore both intelli-  
gible and materiall things, go  
both of them into bodies; for,  
of contraposition, that is, set-  
ting one against another, and  
contrariety, all things must  
consist. And it is impossible it  
should be otherwise.

36. Lat. Who, therefore, is  
this materiall God?

37. *Arism.* The fair and  
beautifull World, and yet it is  
not good; for it is materiall, and  
easily passible, nay, it is the first  
of all passible things; and the se-  
cond of the things that are, and  
need; or wanting somewhat  
else. And it was once made, and  
is alwayes, and is ever in gene-  
ration, and made, and continu-  
ally makes, or generares things  
that have quantity and quality.

38. For it is moveable, and  
every

every materiall motion is generation; but the intellectuall stability moves the materiall motion after this manner.

39. Because the World is a Sphere, that is, a head; and above the head there is nothing materiall, as beneath the feet there is nothing intellectual.

40. The whole universe is materiall: The Minde is the head, and it is moved spherically, that is, like a head.

41. Whatsoever is joyned or united to the Membrane or Film of this head, wherein the Soul is, is immortal; and is in the Soul of a made Body, hath its Soul full of the Body; but those that are further from that Membrane, have the Body full of Soul.

42. The whole is a living wight, and therefore consisteth of materiall, and intellectuall.

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7 | 43. And the World is the first, and Man the second living wight after the World, but the first of things that are mortall; and therefore hath whatsoever benefit of the Soul all the other have: And yet for all this, he is not only not good, but flatly evill, as being mortall.

44. For the World is not good, as it is moveable; nor evil, as it is immortall.

45. But Man is evil, both as he is moveable, and as he is mortall.

46. But the Soul of Man is carried in this manner, The Spinde is in Reason, Reason in the Soul, the Soul in the Spirit, the Spirit in the Body.

47. The Spirit being diffused, and going through the veins, and arteries; and blood, both moveth the living Creature, and after.

*Hermes Trismegistus.* 59

after a certain manner beareth it.

48. Wherefore some also have thought the Soul to be blood, being deceived in Nature, not knowing that first the Spirit must return into the Soul, and then the blood is congealed, the veines and arteries emptied, and then the living thing dieth: And this is the death of the Body.

49. All things depend of one beginning, and the beginning depends of that which is one and alone.

50. And the beginning is moved, that it may again be a beginning; but that which is one, standeth and abideth, and is not moved.

51. There are therefore these three, God the Father, and the Son, the World and Man: God hath the World, and the World

60 The fourth Book of  
World hath Man; and the  
World is the Son of God, and  
Man is as it were the Off-spring  
of the World.

52. For God is not ignorant  
of man; but knows him perfect-  
ly, and will be known by him.  
This only is healthfull to man;  
the Knowledge of God: This  
is the return of *Olympus*; by  
this only the Soul is made good,  
and not sometimes good, and  
sometimes evil, but of necessity  
Good.

53. *Fat.* What meanest  
thou, O Father?

54. *Artur.* Consider, O  
Son, the Soul of a Childe, when  
as yet it hath received no disso-  
lution of its Body, which is not  
yet grown, but is very small:  
how then, if it look upon it self,  
it sees it self beautifull, as not  
having been yet spotted with  
the Passions of the Body, but as  
it

*Hermes Trismegistus.* 61

it were depending yet upon the Soul of the World.

55. But when the Body is grown, and distracteth the Soul it ingenders Forgetfulness, and partakes no more of the ~~Fate~~, and the ~~God~~, and Forgetfulness is Evilness.

56. The like also happeneth to them that go out of the Body: For when the Soul runs back into it self, the Spirit is contracted into the blood, and the Soul into the Spirit; but the Minde being made pure, and free from these cloathings; and being Divine by Nature, taking a fiery Body, rangeth abroad in every place, leaving the Soul to judgment, and to the punishment, it hath deserved.

57. *Fat.* Why dost thou say so, O Father, That the Minde is separated from the

62      The fourth Book of  
the Soul, and the Soul from the  
Spirit? When even now thou  
saidst the Soul was the Cloath-  
ing, or Apparell of the Minde,  
and the Body of the Soul.

58. *Trism.* O Son, he that  
heares must co-understand, and  
conspire in thought with him  
that speakes: yea, he must have  
his hearing swifter and sharper,  
then the voyce of the speaker.

59. The disposition of these  
Cloathings or Covers, is done  
in the Earthly Body; for it is  
impossible, that the minde  
should establish or rest it self, na-  
ked, and of it self, in an Earth-  
ly Body neither is the earthly  
Body able to bear such im-  
mortality: And therefore, that  
it might suffer so great vertue,  
the Minde compacted as it were,  
and took to it self the passible  
Body of the Soul, as a Covering  
or a Cloathing. And the Soul  
being



being also in some sort Divine,  
useth the Spirit as her Minister  
and Servant; and the Spirit go-  
verneth the living thing.

60. When therefore the  
Minde is separated, and depart-  
eth from the Earthly Body,  
presently it puts on its Fiery  
Coat, which it could not do,  
having to dwell in an Earthly  
Body.

61. For the Earth cannot  
suffer fire, for it is all burned  
of a small spark; therefore is the  
water powred round about the  
Earth, as a Wall or defence, to  
withstand the flame of fire.

62. But the minde being the  
most sharp or swift of all the Di-  
vine Cogitations, and more  
swift then all the Elements, hath  
the fire for its Body.

63. For the minde which is  
the Workman of all, useth the  
fire as his Instrument in his  
workmanship;

64. The fourth Book of  
workmanship; and he that is  
the Workman of all, useth it to  
the making of all things, as it is  
used by man, to the making of  
Earthly things only; for the  
Minde that is upon Earth, voyd,  
or naked of fire, cannot do the  
businessse of men, nor that which  
is otherwise the affaires of  
God.

64. But the Soul of Man, and  
yet not every one, but that  
which is pious and religious, is  
Angelicall and Divine. And  
such a Soul, after it is departed  
from the Body, having striven  
the strife of Piety, becomes ei-  
ther Minde or God.

65. And the strife of Piety is  
to know God, and to injury no  
Man; and this way it becomes  
Minde.

66. But an impious Soul  
abideth in its own essence, pur-  
ished of itself, and seeking an  
earthly.

*Hermes Trismegistus. 65*

earthly and humane Body to enter into.

67. For no other Body is capable of an Humane Soul; neither is it Lawfull for a Mans Soul to fall into the Body of an unreasonable living thing: For it is the Law or Decree of God, to preserve an Humane Soul from so great a contumely and reproach.

68. *Quest.* How then is the Soul of Man punished, O Father; and what is its greatest torment?

69. *Answer.* Impiery, O my Son; for what Fire hath so great a flame as it: Or what biting Beast doth so tear the Body as it doth the Soul?

70. Or dost thou not see how many Evils the wicked Soul suffereth roaring and crying out, I am burned, I am consumed, I know not what to say, or do; I am deboured, unhappy

66 The fourth Book of  
happy wretch, of the evils that  
compass, and lay hold upon me;  
miserable that I am, I neither  
see nor hear any thing.

71. These are the voyces of  
a punished and tormented Soul,  
and not as many; and thou, O  
Son, thinkest, that the Soul  
going out of the Body, grows  
brutish or enters into a Beast;  
which is a very great Error, for  
the Soul is punished after this  
manner.

72. For the Minde, when it  
is ordered or appointed to get a  
fiery Body for the services of  
God, coming down into the  
wicked soul, torments it with the  
whips of Sins, wherewith the  
wicked Soul being scourged,  
turns it self to Murthers and  
Contumelies, and Blasphemies,  
and divers Violences, and  
other things by which men are  
inured.

73. But

*Hermes Trismegistus.* 67

73. But into a pious Soul, the Minde entering, leads it into the Light of Knowledge.

74. And such a Soul is never satisfied with singing praise **To God**, and speaking well of all men; and both in words and deeds, alwayes doing good in imitation of her Father.

75. Therefore, O Son, we must give thanks, and pray, that we may obtain a good minde.

76. The Soul therefore may be altered or changed into the better, but into the worse it is impossible.

77. But there is a communion of Souls, and those of Gods, communicate with those of men; and those of men, with those of Beasts.

78. And the better alwayes take of the worse, Gods of Men, Men of brut Beasts, but God of all: For he is the best of all, and all things are lesse then he.

*continued*

79. T here-

68 The fourth Book of

79. Therefore is the World  
subject unto God; Man unto the  
World; and unreasonable things  
to Man.

80. But God is above all, and  
about all; and the beames of  
God are operations; and the  
beams of the World are Na-  
tures; and the beams of Man  
are Arts and Sciences.

81. And Operations do act  
by the World; and upon man by  
the naturall beames of the  
World; but Natures work by  
the Elements; and man by Arts  
and Sciences.

82. And this is the Govern-  
ment of the whole, depending  
upon the Nature of the One;  
and piercing or coming down  
by the One Spirit, than which  
nothing is more Divine; and  
more efficacious or operative;  
and nothing more uniting; or  
nothing is more One. The  
Communion

Communion of Gods to Men,  
and of Men to Gods.

83. This is the Bonus gen-  
nus, or good Demon: Blessed  
Soul that is fullest of it! and  
unhappy Soul that is empty  
of it.

84. Lat. And wherefore, Fa-  
ther?

85. Titm. Know, Son, that  
every Soul hath the Good Spirit;  
for of that it is we now speak,  
and not of that Minister, of  
which we said before, That he  
was sent from the Judgement.

86. For the Soul without the  
Minde, can neither do, nor say  
any thing; for many times the  
Minde flies away from the Soul;  
and in that hour the Soul nei-  
ther seeth nor heareth, but is  
like an unreasonable thing; so  
great is the power of the Minde.

87. But neither brooketh is  
an idle or lazie Soul, but leaves  
such



70 The fourth Book of  
such a one fastened to the Bo-  
dy, and by it pressed down.

88. And such a Soul, O Son,  
hath no Minde; wherefore nei-  
ther must such a one be called  
a Man.

89. For Man is a Divine li-  
ving thing, and is not to be com-  
pared to any brut Beast that  
lives upon Earth, but to them  
that are above in Heaven, that  
are called Gods.

90. Rather, if we shall be  
bold to speak the truth, he that  
is a man indeed, is above them,  
or at least they are equall in  
power, one to the other: For  
none of the things in Heaven  
will come down upon Earth,  
and leave the limits of Heaven,  
but a man ascends up into Hea-  
ven, and measures it.

91. And he knoweth what  
things are on high, and what be-  
low, and learneth all other  
things exactly.

92. And

*Hermes Trismegistus. 71*

92. And that which is the greatest of all, he leaveth not the Earth, and yet is above: So great is the greatnesse of his Nature.

93. Wherefore we must be bold to say, **That an earthly man, is a mortall God; and that the heavenly God, is an immortall Man.**

94. Wherefore, by these two are all things governed, the World, and Man; but they and all things else, of that which is **One.**

*The End of the fourth Book,*

**THE**

THE  
Fifth Book.

*That God is not  
manifest, and yet  
most manifest.*

**T**His Discourse I will also  
make to thee, O **Eat**, that  
thou mayest not be ignorant of  
the more excellent Name of  
God.

2. But do thou contemplate  
in thy Minde, how that which  
to many seems hidden and un-  
manifest, may be most manifest  
unto thee.

3. For it were not All, if it  
were apparent, for whatsoever  
is apparent, is generated or  
made; for it was made mani-  
fest,

fest, but that which is not manifest is ever.

4. For it needeth not to be manifested, for it is alwayes.

5. And he maketh all other things manifest, being unmanifest, as being alwayes, and making other things manifest, he is not made manifest.

6. Himself is not made, yet in fantasie he fantasieth all things, or in appearance he maketh them appear; for appearance is only of those things that are generated or made, for appearance is nothing but generation.

7. But he that is **One**, that is not made nor generated, is also unapparent and unmanifest.

8. But making all things appear, he appeareth in all, and by all; but especially he is manifested to, or in those things wherein himself listeth.

E

9. Thou

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9. Thou therefore, O Mat, my Son, pray first to the Lord and Father, and to the Alone, and to the One, from whom is one to be mercifull to thee, that thou mayest know and understand so great a God; and that he would shine one of his beams upon thee in thy understanding.

10. For onely the Understanding sees that which is not manifest, or apparent, as being it self not manifest or apparent; and if thou canst, O Mat, it will appear to the eyes of thy minde.

11. For the Lord, void of envie, appeareth thorow the whole world. Thou mayest see the intelligence, and take it in thy hands, and contemplate the Image of God.

12. But if that which is in thee, be not known or apparent unto thee, how shall he in thee be

be seen, and appear unto thee by the eyes?

13. But if thou wilt see him, consider and understand the **Sun**, consider the course of the **Moon**, consider the order of the **Stars**,

14. Who is he that keepeth order? for all order is circumscribed or terminated in number and place.

15. The Sun is the greatest of the Gods in Heaven, to whom all the heavenly Gods give place, as to a King and Potentate; and yet he being such a one, greater than the Earth or the Sea, is content to suffer infinite lesser Stars to walk and move above himself: whom doth he fear the while, O Son?

16. Every one of these Stars that are in Heaven, do not make the like, or an equall course; who is it that hath prescribed

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unto every one, the manner and  
the greatnesse of their course ?

17. This Bear that turns  
round about it own self, and car-  
ries round the whole World  
with her, who possessed and  
made such an Instrument ?

18. Who hath set the bounds  
to the Sea ? who hath establisht  
the Earth ? for there is some  
Body, O ~~Lat~~ <sup>That</sup>, that is the Maker  
and Lord of these things.

19. For it is impossible, O  
Son, that either place, or num-  
ber, or measure, should be ob-  
served without a Maker.

20. For no order can be made  
by disorder or disproportion.

21. I would it were possible  
for thee, O my Son, to have  
wings, and to flie into the Air,  
and being taken up in the midst,  
between Heaven and Earth, to  
see the stability of the Earth, the  
fluidnesse of the Sea, the courses  
of



of the Rivers, the largenesse of the Air, the sharpnesse or swiftnesse of the Fire, the motion of the Stars, and the speedinesse of the Heaven, by which it goeth round about all these.

22. O Son, what a happy sight it were, at one instant, to see all these; that which is unmoveable moved, and that which is hidden appear and be manifest?

23. And if thou wilt see and behold this Workman, even by mortall things that are upon Earth, and in the deep, consider, O Son, how **Man** is made and framed in the Womb; and examine diligently the skill, and cunning of the Workman, and learn who it was that wrought and fashioned the beautifull and Divine shape of **Man**; who circumscribed and marked out his eyes? who bored his nostrils

78 The fifth Book of

and ears ? who opened his mouth, who stretched out and tied together his sinews ? who channelled the veins ? who hardened and made strong the bones ? who clothed the flesh with skin ? who divided the fingers and the joynts ? who flattered, and made broad the soles of the feet ? who digged the pores ? who stretched out the spleen ? who made the Heart like a **Pyramis** ? who made the Liver broad ? who made the Lights spungie, and full of holes ? who made the belly large and capacious ? who set to outward view, the more honourable parts, and hid the filthy ones ?

24. See how many Arts in one Matter, and how many Works in one Supercription, and all exceedingly beautifull, and all done in measure, and yet all differing.

25. Who

25. Who hath made all these things? what Mother? what Father? save only God that is not manifest? that made all things by his own Will.

26. And no man says that a statue or an image is made without a Carver or a Painter, and was this workmanship made without a Workman? O great Blindnesse O great Impiety, O great Ignorance.

27. Never, O Son ~~That~~, canst thou deprive the Workmanship of the Workman, rather it is the best Name of all the Names of God, to call him the ~~Father~~ of all, for so he is alone; and this is his work to be the Father.

28. And if thou wilt force me to say any thing more boldly, It is his Essence to be pregnant, or great with all things, and to make them.

80 The fifth Book of

29. And as without a Maker, it is impossible that any thing should be made; so it is that he should not alwayes be, and alwayes be making all things in Heaven, in the Air, in the Earth, in the Deep, in the whole World, and in every part of the whole, that is, or that is not.

30. For there is nothing in the whole World, that is not himself; both the things that are, and the things that are not.

31. For the things that are, he hath made manifest; and the things that are not, he hath hfd in himself.

32. This is God that is better then any name; this is he that is secret; this is he that is most manifest; this is he that is to be seen by the Minde; this is he that is visible to the eye;

eye; this is he that hath no body; and this is he that hath many bodies, rather there is nothing of any body, which is not he.

33. For he alone is all things.

34. And for this cause he hath all Names, because he is the One Father; and therefore he hath no Name, because he is the Father of all.

35. Who therefore can blesse thee, or give thanks for thee, or to thee?

36. Which way shall I look, when I praise thee upward? downward? outward? inward?

37. For about thee there is no manner, nor place, nor any thing else of all things that are.

38. But all things are in thee; all things from thee, thou  
E 5.                      givest

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givest all things, and takest nothing; for thou hast all things, and there is nothing, that thou hast not.

39. When shall I praise thee, O Father, for it is neither possible to comprehend thy hour, nor thy time?

40. For what shall I praise thee? for what thou hast made, or for what thou hast not made? for those things thou hast manifested, or for those things thou hast hidden?

41. Wherefore shall I praise thee? as being of my self, or having any thing of mine own, or rather being anothers?

42. For thou art what I am, thou art what I do, thou art what I say.

43. Thou art all things, and there is nothing else thou art not.

44. Thou art thou, all that is

*Hermes Trismegistus. 83*

is made, and all that is not  
made.

45. The Minde that under-  
standeth.

46. The Father that mak-  
eth and frameth.

47. The God that work-  
eth.

48. The God that doth all  
things.

49. Of the Matter, the most  
subtle and slender part is Air,  
of the Air the Soul, of the Soul  
the Minde, of the Minde God.

*The End of the Fifth Booke.*

THE



## THE

## Sixth Book

*That in God alone  
is good.*

**G**ood, O Asclepius, is in nothing but in God alone; or rather God himself is the Good always.

2. And if it be so, then must he be an Essence or Substance, voyd of all motion and generation; but nothing is voyd or empty of him.

3. And this Essence hath about or in himself a **Stable**, and firm **Operation**, wanting nothing, most full, and giving abundantly.

4. One thing is the Beginning  
of

*Hermes Trismegistus.* 85

of all things, for it giveth all things; and when I name the Good, I mean that which is altogether and always Good.

5. This is present to none, but God alone; for he wanteth nothing, that he should desire to have it, nor can any thing be taken from him; the losse whereof may grieve him; for sorrow is a part of evilnesse.

6. Nothing is stronger then he, that he should be opposed by it; nor nothing equal to him, that he should be in love with it; nothing unheard of to be angry with, nothing wiser to be envious at.

7. And none of these being in his Essence, what remains, but only the Good?

8. For as in this, being such an Essence, there is none of the evils; so in none of the other things shall the Good be found.

9. For

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9. For in all other things, are all other things, as well in the small as the great, and as well in the particulars, as in this living Creature; the greater, and mightiest of all.

10. For all things that are made or generated, are full of Passion, Generation it self being a Passion, and where Passion is, there is not the Good; where the Good is, there is no Passion; where it is day, it is not night, and where it is night, it is not day.

11. Wherefore it is impossible, that in Generation should be the Good, but only in that which is not generated or made.

12. Yet as the Participation of all things is in the Matter bound, so also of that which is Good. After this manner is the World good, as it maketh  
all

all things, and in the part of making or doing (*volens*) it is Good, but in all other things not Good.

13. For it is passible, and moveable, and the Maker of passible things.

14. In man also the Good is ordered (*et taketh denomination*) in comparison of that which is evil; for that which is not very evil, is here Good; and that which is here called Good, is the least particle, or proportion of evil.

15. It is impossible therefore, that the Good should be here pure from Evil, for here the Good groweth Evil, and growing Evil, it doth not still abide Good, and not abiding Good, it becomes evil.

16. Therefore in God alone is the Good, or rather God is the Good.

17. There-

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17. Therefore, O Asclepius, there is nothing in men (or among men) but the name of Good, the thing it self is not, for it is impossible; for a materiall Body receiveth (or comprehendeth) is not, as being on every side encompassed, and coarcted with evilnesse, and labors, and griefs, and desires, and wrath, and deceits, and foolish opinions.

18. And in that which is the worst of all, Asclepius, every one of the forenamed things, is here beleevd to be the greatest good, especially that supream mischief ~~vanquishing~~ the pleasures of the Belly, and the ring-leader of all evils: Error is here the absence of the Good.

19. And I give thanks unto God, that concerning the Knowledge

*Hermes Trismegistus.* 89

Knowledge of God, put this assurance in my minde, that it is impossible it should be in the World.

20. For the World is the fulnesse of evilnesse; but God is the fulnesse of Good, or Good of God.

21. For the eminencies of all appearing Beauty, are in the Essence more pure, and more sincere, and peradventure they are also the Essences of it.

22. For we must be bold to say, *Asclepius*, That the Essence of God, if he have an Essence, is *τὸ καλόν* that which is fair or beautifull; but no good is comprehended in this World.

23. For all things that are subject to the eye, are Idols, and as it were shadows; but those things that are not subject to the eye, are ever; especially the

90 The sixth Book of  
the **Essence** of the Fair and the  
Good.

24. And as the eye cannot  
see God, so neither the Fair, and  
the Good.

25. For these are the parts of  
God that partake the Nature of  
the whole, proper, and fami-  
liar unto him alone, insepara-  
ble, most lovely, whereof ei-  
ther God is enamoured, or they  
are enamoured of God.

26. If thou canst understand  
God, thou shalt understand  
the **Fair**, and the **Good**, which  
is most shining, and enlighten-  
ing, and most enlightened by  
God.

27. For that Beauty is above  
comparison, and that Good is  
inimitable, as God himself.

28. As therefore thou un-  
derstandest God, so understand  
the Fair, and the Good, for  
these



these are incommunicable to any other living Creatures, because they are inseparable from God.

29. If thou seek concerning God, thou seekest or askest also of the Fair; for there is one way that leads to the same thing, that is, **Piety with Knowledge.**

30. Wherefore, they that are ignorant, and go not in the way of Piety, dare call Man Fair and Good, never seeing so much as in a dream, what Good is; but being infolded and wrapped upon all evil and beleaving that the evil is the Good, they by that meanes, both use it unsatiably, and are afraid to be deprived of it; and therefore they strive by all possible means, that they may not only have it, but also encrease it.

31. Such,

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31. Such O Asclepius, are  
Good and Fair things of men,  
• which we can neither love nor  
hate; for this is the hardest  
thing of all, that we have need  
of them, and cannot live with-  
out them.

*The End of the Sixth Book.*

**THE**

THE  
Seventh Book.

*His secret Sermon  
in the Mount of  
Regeneration, &  
the Profession of  
Silence.*

*To his Son Tar.*

**T**At. In the general Speeches, O Father, discoursing of the Divinity, thou speakest enigmatically, and didst not clearly reveal thy self, saying, That no man can be saved before **Regeneration**.

2. And when I did humbly intreat thee, at the going up to the  
the

94 The seventh Book of  
the Mountain, after thou hadst  
discoursed unto me, having a  
great desire to learn this **Argu-  
ment of Regeneration**; be-  
cause among all the rest, I am  
ignorant only of this thou toldst  
me thou wouldst impart it unto  
me, when I would estrange my  
self from the World: whereup-  
on I made my self ready, and  
have vindicated the understand-  
ing that is in me, from the de-  
ceit of the World.

3. Now then fulfill my de-  
fects, and, as thou saidst, instruct  
me of **Regeneration**, either by  
word of mouth, or secretly; for  
I know not, O **Urimagistus**, of  
what Substance, or what Womb,  
or what Seed a Man is thus born.

4. **Herm.** O Son, this Wi-  
sdom is to be understood in si-  
lence, and the Seed is the true  
**Good.**

5. **Lat.** Who soweth it, O  
Father?

Father? for I am utterly ignorant, and doubtfull.

6. *Herm.* The Will of God, O Son.

7. And what manner of Man is he, that is thus born? for in this point, I am clean deprived of the Essence that understandeth in me.

8. *Herm.* The Son of God will be another, God made the Universe, that in every thing consisteth of all powers.

9. *Lat.* Thou tellest me a Riddle, Father, and dost not speak as a Father to his Son.

10. *Herm.* Son, things of this kinde are not taught; but are by God, when he pleaseth, brought to remembrance.

11. *Lat.* Thou speakest of things strained, or far fetcht, and impossible, Father; and therefore I will directly contradict them:

12. *Herm.*

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12. **Verbm.** Wilt thou prove a stranger, Son, to thy Fathers kinde?

13. Do not envie me, Father, or pardon me, I am thy Naturall Son; discourse unto me the manner of **Regeneration.**

14. **Verbm.** What shall I say, O my Son? I have nothing to say more than this, That I see in my self an unfained sight or spectacle, made by the mercy of God; and I am gone out of my self, into an immortall body, and am not now what I was before, but was begotten in Mind.

15. This thing is not taught, nor is it to be seen in this formed Element; for which the first compounded form was neglected by me, and that I am now separated from it; for I have both the touch, and the measure of it, yet am I now estranged from them.

16. Thou

16. Thou seest, O Son, with thine eyes; but though thou look never so steadfastly upon me, with the Body, and bodily sight, thou canst not see, nor understand what I am now.

17. *Pat.* Thou hast driven me, O Father, into no small fury and distraction of minde, for I do not now see my self.

18. *Herm.* I would, O Son, that thou also wert gone out of thy self, like them that dream in their sleep.

19. *Pat.* Then tell me this, who is the Author and Maker of Regeneration?

20. *Herm.* The Childe of God, one Man by the Will of God.

21. *Pat.* Now, O Father, thou hast put me to silence for ever, & all my former thoughts have quite left, and forsaken me; for I see the greatness, and shape

F

of



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of all things here below, and no-  
thing but falshood in them all.

22. And sithence this mor-  
tall Form is daily changed, and  
turned by time into increase,  
and diminution, as being falshood:  
What therefore is true,  
**O Trismegistus :**

23. **Trism.** That, O Son,  
which is not troubled, nor  
bounded ; nor coloured nor fi-  
gured, not changed ; that which  
is naked, bright, comprehensible  
onely of it self, unalterable, un-  
bodily.

24. **Lat.** Now I am mad,  
indeed Father ; for when I  
thought me to have been made  
a wise man by thee, with these  
thoughts thou hast quite dulled  
all my senses.

25. **Herm.** Yet is it so, as I  
say, O Son, **He that looketh only**  
**upon** that which is carried up-  
ward as Fire, that which is car-  
ried

fied downward as Earth; that which is moist as Water; and that which bloweth, or is subject to blast as Air; how can he sensibly understand, that which is neither hard, nor moist, nor tangible, nor perspicuous, seeing it is onely understood in power, and operation: But I beseech and pray to the *Mind*, which alone can understand the *Generation*, which is in God.

26. *Lat.* Then am I, O Father, utterly unable to do it.

27. *Herm.* God forbid, Son, rather draw or pull him unto thee (or study to know him) and he will come, be but willing, and it shall be done: quiet (or make idle) the Senses of the Body, purging thy self from unreasonable brutish torments of Matter.

28. *Lat.* Have I any revengers or tormentours in my self. Father?

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29. *Herm.*

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29. **Perm.** Yea, and those, not a few, but many, and fearfull ones.

30. **Lat.** I do not know them, Father.

31. **Perm.** One Torment, Son, is Ignorance; a second Sorrow; a third Intemperance; a fourth Concupiscence; a fifth, Injustice; a sixth, Covetousnesse; a seventh, Deceit; an eighth, Envie; a ninth, Fraud, or Guile; a tenth, Wrath; an eleventh, Rancour; a twelfth, Maliciousnesse.

32. They are in number twelve, and under these many moe; some of which thorow the prison of the body, do force the inwardly placed Man to suffer sensibly.

33. And they do not suddenly, or easily depart from him that hath obtained mercy of God; and herein consists, both the manner,

manner, and the reason of **Re-  
generation.**

34. For the rest, O Son, hold  
thy peace, and praise God in si-  
lence, and by that means, the  
mercy of God will not cease, or  
be wanting unto us.

35. Therefore rejoyce, my  
Son, from henceforward, being  
purged by the powers of God, to  
the knowledge of the Truth.

36. For the Revelation of  
God is come to us; and when  
that came, all Ignorance was  
cast out.

37. The knowledge of Joy  
is come unto us; and when that  
comes, Sorrow shall lie away to  
them that are capable of it.

38. I call unto Joy, the power  
of Temperance, a power whose  
Vertue is most sweet: Let us take  
her unto our selves, O Son, most  
willingly; for how at her coming  
hath she put away Intemperance?

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39. Now I call the fourth, Continnence, the power which is over Concupiscence. This, O Son, is the stable and firm foundation of Justice.

40. For see how without labour, she hath chased away Injustice; and we are justified, O Son, when Injustice is away.

41. The 6th. Vertue which comes into us, I call Communion, which is against Covetousnesse.

42. And when that (Covetousnesse) is gone, I call Truth; and when she cometh, Errour and Deceit vanisheth.

43. See, O Son, how the Good is fulfilled by the accessse of Truth; for by this means, Envie is gone from us; for Truth is accompanied with the Good, together also with Life and Light.

44. And there came no more  
any

any torment of Darknesse, but being overcome, they all fled away suddenly, & tumultuously.

45. Thou hast understood, O Son, the manner of Regeneration; for upon the coming of these Ten, the Intellectual Generation is perfected, and then it driveth away the Twelve; and we have seen it in the Generation it self.

46. Whosoever therefore hath of Mercy obtained this Generation, which is according to God, he leaving all bodily sense, knoweth himself to consist of divine things, and rejoiceth, being made by God stable and immovable.

47. *Pat.* O Father, I conceive and understand, not by the sight of mine eyes, but by the Intellectual Operation, which is by the Powers. I am in Heaven, in the Earth,  
F 4 in

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in the Water, in the Air; I am  
in living Creatures, in Plants,  
in the Womb, every where.

48. Yet tell me further, this  
one thing, How are the tor-  
ments of Darknesse, being in  
in number Twelve, driven away  
and expelled by the Ten pow-  
ers? What is the manner of  
it, *Erismegistus*?

49. *Herm.* This Tabernacle,  
O Son, consists of the Zodia-  
call Circle; and this consisting  
of twelve numbers, the *Joia*  
of one; but all formed Nature  
admits of divers Conjugations  
to the deceiving of Man.

50. And though they be dif-  
ferent in themselves, yet are  
they united in practice (as for  
example, Rashnesse is insepa-  
rable from Anger) and they are  
also indeterminat: Therefore  
with good Reason, do they  
make their departure, being  
driven



*Hermes Trismegistus.* 105  
driven away, by the Ten powers; that is to say, By the dead.

51. For the number of Ten, O Son, is the Begetter of Souls, And there Life and Light are united, where the number of Unity is born of the Spirit.

52. Therefore according to Reason, Unity hath the number of Ten, and the number of Ten hath Unity.

53. *Lat.* O Father, I now see the Universe, and my self in the Minde.

54. *Herm.* This is Regeneration, O Son, that we should not any longer fix our imagination upon this Body, subject to the three dimensions, according to this Speech which we have now commented, That we may not at all calumniate the Universe:

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55. *Fat.* Tell me, O Father,  
This Body that consists of Pow-  
ers, shall it ever admit of any  
Dissolution?

56. *Herem.* Good words Son,  
and speak not things impossible;  
for so thou shalt sin, and the  
eye of thy minde grow wick-  
ed.

57. The sensible Body of Na-  
ture is far from the Essentiall  
Generation; for that is subject  
to Dissolution, but this not;  
and that is mortal, but this  
immortall, Dost thou not know  
that thou art born a God, and  
the Son of the One, as I am?

58. *Fat.* How faine would I, O  
Father, hear that praise given by  
a Hymn, which thou saidst thou  
heardst from the Powers, when  
I was in the *Oratory*.

59. *Herem.* As *Blasphemy*  
said by way of Oracle to the  
*Oratory*: Thou dost well,

○

O Son to desire the Solution of the ~~Tabernacle~~, for thou art purified.

60. *Demander*, the Minde of absolute Power and Authority, hath delivered no more unto me; then those that are written; knowing that of my self, I can understand all things, and hear, and see what I will. And he commanded me to do those things that are good; and therefore all the Powers that are in me sing.

61. *Fat.* I would hear thee, O Father, and understand these things.

62. *Herm.* Be quiet, O Son; and now hearken to that harmonious blessing and thanksgiving; the hymn of Regeneration, which I did not determine to have spoken of so plainly, but to thy self in the end of all.

63. Where:

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63. Wherefore this is not taught, but hid in silence.

64. So then, O Son, do thou, standing in the open Air, worship, looking to the North Wind, about the going down of the Sun; and to the South, when the Sun riseth: And now keep silence Son.

*The Secret Song.*

*The Holy Speech.*

65. **L**et all the Nature of the world entertain the hearing of this Hymn.

66. Be opened O Earth, and let all the Treasure of the Rain be opened.

67. You Trees tremble not, for I will sing, & praise the Lord of the Creation, and the All and the One.

68. Be

68. Be opened you Heavens;  
ye Winds stand still, and let  
the immortall Circle of God,  
receive these words.

69. For I will sing, and  
praise him that created all  
things, that fixed the Earth, and  
hung up the Heavens, and com-  
manded the sweet Water to  
come out of the Ocean, into  
all the World inhabited, and  
not-inhabited, to the use, and  
nourishment of all things, or  
men.

70. That commanded the  
fire to shine for every action,  
both to Gods, and Men.

71. Let us altogether give  
him blessing, which rideth up-  
on the Heavens, the Creator of  
all Nature.

72. This is he that is the Eye  
of the Minde, and Will accept  
the praise of my Powers.

73. O all ye Powers that are

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in me, praise the One, and the  
All.

74. Sing together with my  
Will, all you Powers that are in  
me.

75. O Holy Knowledge, be-  
ing enlightened by thee, I mag-  
nifie the intelligible Light, and  
rejoyce in the Joy of the  
Minde.

76. All my Powers sing praise  
with me, and thou my Conti-  
nence, sing praise my Righte-  
ousnesse by me; praise that  
which is righteous.

77. O Communion which  
is in me, praise the All.

78. By me the Truth sings  
praise to the Truth, the Good  
praiseth the Good.

79. O Life, O Light from us,  
unto you, comes this praise and  
thanksgiving.

80. I give thanks unto thee,  
O Father, the operation or act  
of my Powers.

81. I

*Hermes Trismegistus. III.*

81. I give thanks unto thee,  
O God, the Power of my operations.

82. By me thy Word sings  
praise unto thee, receive by me  
this reasonable, (or verball,)  
Sacrifice in words.

83. The powers that are in  
me, cry the e things, they praise  
the **All**, they fulfill thy Will;  
thy Will and Counsell is from  
thee unto thee.

84. O **All**, receive a reason-  
able Sacrifice from all things.

85. O **Life**, save all that is  
in us; O **Light** enlighten, O  
**God** the **Spirit**; for the Minde  
guideth (or feedeth) the Word:  
O Spirit bearing Workman.

86. Thou art **God**, thy **Man**  
cryeth these things unto thee  
through, by the Fire, by the  
Air, by the Earth, by the Wa-  
ter, by the Spirit, by thy Crea-  
tures.

87. From



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87. From eternity I have found (meanes to) blesse and praise thee, and I have what I seek; for I rest in thy Will.

88. *Fat.* O Father, I see thou hast sung this Song of praise and blessing, with thy whole Will; and therefore have I put and placed it in my World.

89. *Verbm.* Say, in thy Intelligible World, O Son.

90. *Fat.* I do mean in my Intelligible World; for by the Hymn and Song of praise, my Minde is enlightened; and gladly would I send from my Understanding, a Thanksgiving unto God.

91. *Verbm.* Not rashly, O Son.

92. *Fat.* In my Minde, O Father.

93. *Verbm.* Those things that I see and contemplate, I infuse into.

into thee; and therefore say,  
thou Son **Lat**, the Author of  
thy succeeding Generations, I  
send unto God these reasonable  
Sacrifices,

94. **O** God thou art the Fa-  
ther, thou art the Lord, thou  
art the Minde, accept these  
reasonable Sacrifices which  
thou requirest of me.

95. For all things are done  
as the Minde willeth.

96. Thou, O Son, send this ac-  
ceptable Sacrifice to God the Fa-  
ther of all things; but propound  
it also, O Son, by word.

97. **Lat**. I thank thee, Fa-  
ther, thou hast advised and in-  
structed me thus to give praise  
and thanks.

98. **Herm**. I am glad, O  
Son, to see the Truth bring forth  
the Fruits of Good things, and  
such immortall Branches.

99. And learn this of me:  
Above

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Above all other Vertues enter-  
tain Silence, and impart unto  
no man, O Son, the tradition  
of **Regeneration**, lest we be  
reputed Calumniators: For we  
both have now sufficiently me-  
ditated, I in speaking, thou in  
hearing. And now thou dost  
intellectually know thy self,  
and our Father.

*The End of the Seventh Book.*

THE  
And learn this of me  
Above

THE  
Eighth Book

OF

*Hermes Trismegistus.*

*That the greatest  
Evil in Man, is,  
The not knowing  
God.*

**V**Hither are you carried,  
O men, drunken with  
drinking up the strong Wine of  
Ignorance? which seeing you  
cannot bear: why do you not  
vomit it up again?

2. Stand, and be sober, and  
look up again with the eyes of  
your heart; and if you cannot  
all

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all do so, yet do as many as you  
can.

3. For the malice of Ignorance surroundeth all the Earth, and corrupteth the Soul, shut up in the Body, not suffering it to arrive at the Havens of Salvation,

4. Suffer not your selves to be carried with the great stream, but stem the tide, you that can lay hold of the Haven of Safety, and make your full course towards it.

5. Seek one that may lead you by the hand, and conduct you to the door of Truth, and Knowledge, where the cleer Light is, that is pure from Darknesse, where there is not one drunken, but all are sober, and in their heart look up to him, whose pleasure it is to be seen.

6. For he cannot be heard with ears; nor seen with eyes,  
nor

nor expressed in words, but only in minde and heart.

7. But first thou must tear a-peeces, and break thorow the garment thou wearest; the web of Ignorance, the foundation of all Mischief, the bond of Corruption, the dark Coverture, the living Death, the sensible Carcasse, the Sepulchre, carried about with us, the domesticall Thief, which in what he loves us, hates us, envies us.

8. Such is the hurtfull Apparell, wherewith thou art cloathed, which draws and puls thee downward by its own self; lest looking up, and seeing the beauty of Truth, and the Good that is repo'ed therein, thou shouldst hate the wickednesse of this garment, and understand the traps and ambushes which it hath laid for thee.

9. Therefore doth it labour

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to make good those things that  
seem, and are by the Senses, jud-  
ged and determined; and the  
things that are truly, it hides,  
and envelopeth in much mat-  
ter, filling what it presents unto  
thee, with hatefull pleasure, that  
thou canst neither hear what  
thou shouldest hear, nor see  
what thou shouldest see.

*The End of the eighth Book.*

**THE**



THE  
Ninth Book

OF  
*Hermes Trismegistus.*

*A Universall Ser-  
mon to Asclepius*

**H**erm. All that is moved,  
O Asclepius, is it not mo-  
ved in some thing, and by some  
thing?

2. Asclep. Yes indeed.

3. Herm. Must not that, in  
which a thing is moved, of ne-  
cessity be greater than the thing  
that is moved?

4. Of necessity.

5. And that which moveth,  
is it not stronger than that which  
is moved?

6. Asclep.

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6. *Asclep.* It is stronger.

7. *Herm.* That in which a thing is moved, must it not needs have a Nature contrary to that of the thing that is moved?

8. *Asclep.* It must needs.

9. *Herm.* Is not this great World a Body, than which there is no greater?

10. *Asclep.* Yes, confessedly?

11. *Herm.* And is it not solid, as filled with many great Bodies, and indeed, with all the Bodies that are?

12. *Asclep.* It is so.

13. *Herm.* And is not the World a Body, and a Body that is moved?

14. *Asclep.* It is.

15. *Herm.* Then what a kinde of place must it be, where in it is moved, and of what Nature? Must it not be much bigger, that it may receive the continuuity of Motion? and lest that

that which is moved, should  
for want of room be stayed, and  
hindered in the Motion?

16. *Asclep.* It must needs be  
an immense thing, *Trismegis-  
tus*; but of what Nature?

17. *Herm.* Of a contrary  
Nature, O *Asclepius*; but is  
not the Nature of things unbod-  
ily, contrary to a Body?

18. *Asclep.* Confessedly.

19. *Herm.* Therefore the  
place is unbodily; but that  
which is unbodily, is either some  
Divine thing, or God himself.  
And by some thing Divine, I  
do not mean that which was  
made or begotten.

20. If therefore it be Divine,  
it is an Essence or Substance;  
but if it be God, it is above Es-  
sence; but he is otherwise in-  
telligible.

21. For the first, God is in-  
telligible, not to himself, but to

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us ; for that which is intelligible, is subject to that which understandeth by Sense.

22. Therefore God is not intelligible to himself ; for not being any other thing from that which is understood, he cannot be understood by himself.

23. But he is another thing from us ; and therefore is he understood by us.

24. If therefore Place be intelligible, it is not Place, but God ; but if God be intelligible, he is intelligible not as Place, but as a capable Operation.

25. Now everything that is moved, is moved, not in or by that which is moved, but in that which standeth or resteth ; and that which moveth, standeth or resteth : for it is impossible it should be moved with it.

26. Asclep. How then, O  
Trisme

**Trismegistus**, are those things that are here, moved with the things that are moved? for thou sayest, that the Spheres that wander are moved by the Sphere that wanders not.

27. **Herm.** That, O **Asclepius**, is not a moving together, but a countermotion; for they are not moved after a like manner, but contrary one to the other: And contrariety hath a standing resistance of motion, for the ἀντιπύα, or resistance, is a staying of motion.

28. Therefore the wandering Spheres being moved contrarily to that Sphere which wandereth not, shall have one from another contrariety standing of it self.

29. For this **Bear** which thou seest neither rise nor go down, but turning alwayes about the same; dost thou think

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it moveth or standeth still &

30. Asclep. I think it moves,  
Arismegistus.

31. What motion, O Asclep-  
pius?

32. Asclep. A motion that  
is alwayes carried about the  
same.

33. But the Circulation which  
is about the same, and the moti-  
on about the same, are both hid-  
den by Station; for that which  
is about the same, forbids that  
which is above the same, if it  
stand to that which is about the  
same.

34. And so the contrary mo-  
tion stands fast alwayes, being  
alwayes established by the con-  
trariety.

35. But I will give thee con-  
cerning this matter, an earthly  
example, that may be seen with  
eyes.

36. Look upon any of these  
living

living Creatures upon Earth, as Man for example, and see him swimming; for as the Water is carried one way, the resistance or resistance of his feet and hands is made a station to the man, that he should not be carried with the Water, nor sink underneath it.

37. *Asclep.* Thou hast laid down a very clear example, *Trismegistus*,

38. *Herm.* Therefore every motion is in station, and is moved of station.

39. The motion then of the World, and of every material living thing, happeneth not to be done by those things that are without the World; but by those things within it, a Soul, or Spirit, or some other unbodily thing, to those things which are without it.

40. For an inanimated Body  
G. 3 doth



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doth not now, much lesse a Body if it be wholly inanimate.

41. *Asclep.* What meanest thou by this, O *Trismegistus*? Wood and Stones, and all other inanimate things, are they not moving Bodies?

42. *Herm.* By no means, O *Asclepius*, for that within the Body which moves the inanimate thing, is not the Body; that moves both as well the Body of that which beareth, as the Body of that which is born; for one dead or inanimate thing, cannot move another; that which moveth, must needs be alive if it move.

43. Thou seest therefore how the Soul is surcharged, when it carrieth two Bodies.

44. And now it is manifest, that the things that are moved, are moved in something, and by something.

45. *Asclep.*

45. *Asclep.* The things that are moved, O *Trismegistus*, must needs be moved in that which is void or empty, *vacuum*, *κενόν*.

46. Be advised, O *Asclepius* for of all the things that are, there is nothing empty, only that which is not, is empty and a stranger to existence or being.

47. But that which is, could not be, if it were not full of existence; for that which is in being or existence, can never be made empty.

48. *Asclep.* Are there not therefore some things that are empty; O *Trismegistus*, as an empty Barrell, an empty Hogthead, an empty Well, an empty Wine-Presse, and many such like?

49. *Herm.* O the grossnesse of thy Error, O *Asclepius*, those

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those things that are most full  
and replenished, dost thou ac-  
count them voyd and emp-  
ty?

50. *Asclep.* What may be thy  
meaning, *Erismegistus*?

51. *Perm.* Is not the Air a  
Body?

52. *Asclep.* It is a Body.

53. *Perm.* Why then this  
Body, doth it not passe through  
all things that are? and passing  
through them, fill them? and  
that Body doth it not consist of  
the mixture of the four? there-  
fore all those things which thou  
callest empty, are full of Ayre.

54. Therefore those things  
that thou callest empty, thou  
oughtest to call them hollow,  
not empty; for they exist and  
are full of Ayre and Spirit.

55. *Asclep.* This reason is  
beyond all contradiction, O  
*Erismegistus*: but what shall  
we

we call the Place, in which the whole Universe is moved?

56. *Herm.* Call it incorporeall, O *Asclepius*.

57. *Asclep.* What is that incorporeall or unbodily?

58. *Herm.* The mind and Reason, the whole, wholly comprehending it self, free from all Body, undeceiveable invisible, impassible from a Body it self, standing fast in it self, capable of all things, and that favour of the things that are.

59. Whereof the *God*, the *Truth*, the *Archetypall Light*, the *Archetype* of the Soul, are as it were Beams.

60. *Asclep.* Why then, what is God?

61. *Herm.* That which is none of these things, yet is, and is the cause of Being to all, and every one of the things that are, for he left nothing destitute of Being.

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62. And all things are made of things that are, and not of things that are not; for the things that are not, have not the nature to be able to be made; and again, the things that are, have not the nature never to be, or not to be at all.

63. *Asclep.* What dost thou then say at length, that God is?

64. *Herm.* God is not a Minde, but the cause that the Minde is; not a Spirit, but the Cause that the Spirit is; not Light, but the Cause that Light is.

65. Therefore we must worship God by these two Appellations, which are proper to him alone, and to no other.

66. For neither of all the other, which are called Gods, nor of Men, nor Demons, or Angels,

Angels, can any one be, though never so little, good, save only God alone.

67. And this He is, and nothing else; but all other things are separable from the nature of Good.

68. For the Body and the Soul have no place that is capable of, or can contain the Good.

69. For the greatnesse of Good, is as great as the Existence of all things, that are both bodily and unbodily, both sensible and intelligible.

70. This is the Good, even God.

71. See therefore that thou do not at any time, call ought else Good; for so thou shalt be impious: or any else God, but only the Good; for so thou shalt again be impious.

72. In Word it is often said by all men the Good, but  
all

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all men do not understand what  
it is; but through Ignorance  
they call both the Gods, and  
some men Good, that can ne-  
ver either be or be made so.

73. Therefore all the other  
Gods are honored with the title  
and appellation of God, but  
God is the Good, not according  
to Heaven, but Nature.

74. For there is one Nature  
of God, even the Good, and  
one kinde of them both, from  
whence all are kindes.

75. For he that is good, is  
the giver of all things, and takes  
nothing; and therefore God  
gives all things, and receives  
nothing.

76. The other title and ap-  
pellation, is the Father, be-  
cause of his making all things;  
for it is the part of a Father to  
make.

77. There--



77. Therefore it hath been the greatest and most Religious care in this life, to them that are wile, and well-minded, to beget children.

78. As likewise, it is the greatest misfortune and impiety, for any to be separated from men, without children; and this man is punished after death by the **Demons**, and the punishment is this, To have the Soul of this childlesse man, adjudged and condemned, to a Body that neither hath the nature of a man, nor of a woman, which is an accursed thing under the Sun.

79. Therefore, O **Atclepius**, never congratulate any man that is childlesse; but on the contrary, pity his misfortune, knowing what punishment abides, and is prepared for him.

80. Let

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80. Let so many, and such  
manner of things, O Asclepi-  
us, be said as a certain precogni-  
tion of all things in Nature.

*The End of the Ninth Book.*

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THE

*Hermes Trismegistus.* 175

THE

Tenth Book

OF

*Hermes Trismegistus.*

*The Minde to Hermes.*

**F**Orbear thy Speech, O *Hermes Trismegistus*, and call to minde to those things that are said: but I will not delay to speak what comes into my minde; sithence many men have spoken many things, and those very different, concerning the Universe, and Good; but I have not learned the Truth.

2. Therefore, the Lord make it plain to me in this point; for

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I will beleve thee only, for  
the manifestation of these  
things.

3. Then said the Minde how  
the case stands.

4. God and All.

5. God, Eternity, the World,  
Time, Generation.

6. God made Eternity, Eter-  
nity the World, the World  
Time, and Time Generati-  
on.

7. Of God, as it were the  
Substance, is the ~~God~~, the  
Fair Blessednesse, ~~Wisdom~~.

8. Of Eternity, Identity, or  
Selfnesse,

9. Of the World, Order.

10. Of Time, Change.

11. Of Generation, Life  
and Death.

12. But the Operation of  
God, is Minde and Soul.

13. Of Eternity, Perma-  
nence or Long-lasting, and  
Immortality.

14. Of

*Hermes Trismegistus.* 137

14. Of the World, Resurrection, and Decay, or Destruction.

15. Of Time, Augmentation, and Diminution.

16. And of Generation qualities.

17. Therefore Eternity is in God.

18. The World in Eternity.

19. Time in the World.

20. And Generation in Time.

21. And Eternity standeth about God.

22. The World is moved in Eternity.

23. Time is determined in the World.

24. Generation is done in Time.

25. Therefore the Spring and Fountain of all things, is God.

26. The Substance Eternity.

27. The

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27. The Matter is the World.

28. The Power of God is Eternity.

29. And the Work of Eternity, is the World not yet made, and yet ever made by Eternity.

30. Therefore shall nothing be at any time destroyed, for Eternity is incorruptible.

31. Neither can any thing perish, or be destroyed in the World, the World being contained, and embraced by eternity.

32. But what is the Wisdom of God? Even the Good, and the Just, and B'essednesse, and every Vertue, and Eternity.

33. Eternity therefore put into the Matter Immortality and Everlastingnesse; for the Generation of that depends upon Eternity; even as Eternity doth of God.

34. For

34. For Generation and Time, in Heaven, and in Earth, are of a double nature; in Heaven they are unchangeable, and incorruptible; but on Earth they are changeable, and corruptible.

35. And the Soul of Eternity, is God; and the Soul of the World, Eternity; and of the Earth, Heaven.

36. God is in the Minde, the Minde in the Soul, the Soul in the Matter, all things by eternity.

37. All this Universal Body, in which are all Bodies is full of Soul, the Soul full of Minde, the Minde full of God.

38. For within he fills them, and without he contains them, quickning the Universe.

39. Without he quickens this perfect living thing the World, and within all living Creatures.

40. An



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40. And above in Heaven he abides in Identity or Selfnesse, but below upon Earth he changeth Generation.

41. Eternity comprehendeth the World, either by Necessity, or Providence, or Nature.

42. And if any man shall think any other thing, it is God that actuateth, or operateth this All.

43. But the operation or Act of God, is Power insuperable, to which none may compare any thing, either Humane or Divine.

44. Therefore, O Parmes, think none of these things below, or the things above, in any wise like unto God; for if thou dost, thou erreth from the Truth,

45. For nothing can be like the unlike, and only, and One;  
nor

*Hermes Trismegistus. 141*

nor mayest thou think, that he hath given of his Power to any other thing.

46. For who after him can make any thing, either of Life, or Immortality; of Change, or of Quality? and himself, what other thing should he make?

47. For God is not idle, for then all things would be idle; for all things are full of God.

48. But there is not any where in the World, such a thing as Idleness; for Idleness is a name that implieth a thing void or empty, both of a Doer and a thing done.

49. But all things must necessarily be made or done both alwayes, and according to the nature of every place.

50. For he that maketh or doth, is in all things, yet not fastened or comprehended in any thing; nor making or doing

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ing one thing, but all things.

51. For being an active or  
operating Power, and sufficient  
of himself for the things that  
are made, and the things that are  
made, are under him.

52. Look upon, through me,  
the World is subject to thy  
sight, and understand exactly the  
Beauty thereof.

53. A Body immarcescible,  
than the which, there is nothing  
more ancient, yet alwayes vi-  
gorous and young.

54. See also the seven Worlds  
set over us, adorned with an  
everlasting Order, and filling  
Eternity, with a different course.

55. For all things are full of  
Light, but the Fire is no where.

56. For the friendship, and  
commixture of contraries and  
unlike, became Light shining  
from the Act or Operation of  
God, the Father of all Good, the  
Prince

*Hermes Trismegistus. 143*

Prince of all Order, and the Ruler of the Seven Worlds.

57. Look also upon the Moon, the Fore-runner of them all, the Instrument of Nature, and which changeth the Matter here below.

58. Behold the Earth, the middle of the whole, the firm and stable Foundation of the Fair World, the Feeder and Nurse of Earthly things.

59. Consider moreover, how great the multitude is of immortall living things, and of mortall ones also; and see the Moon going about in the midst of both, to wit, of things immortal and mortall.

60. But all things are full of Soul, and all things are properly moved by it; some things about the Heaven, and some things about the Earth, and neither of those on the right hand to the left,

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left, nor those on the left hand to the right, nor those things that are above, downward; nor those things that are below, upwards.

61. And that all these things are made, O beloved **Hermes**, thou needest not learn of me.

62. For they are Bodies, and have a Soul, and are moved.

63. And that all these should come together into one it is impossible without some thing, to gather them together.

64. Therefore there must be some such ones, and he altogether One.

65. For seeing that the motions are divers, and many, and the Bodies not alike, and yet one ordered swiftnesse among them all: It is impossible there should be two or more Makers.

66. For one order is not kept by many.

67. But

67. But in the weaker there would be jealousie of the stronger, and thence also Contentions.

68. And if there were one Maker of mutable and mortall living wights, he would desire also to make immortall ones; as he that were the Maker of immortal ones, would do to make mortall.

69. Moreover also, if there were two, the Matter being one, who should be chief, or have the disposing of the facture?

70. Or if both of them; which of them the greater part?

71. But thinks thus that every living Body hath its consistence of Matter and Soul; and of that which is immortall, and that which is mortall, and unreasonable.

72. For all living Bodies have a Soul; and those things that

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are

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are not living, are onely matter  
by it self.

73. And the Soul likewise of  
it self drawing neer her Maker,  
is the cause of Life, and Being;  
and being the cause of Life, is  
after a manner, the cause of im-  
mortal things.

74. How then are mortal  
wights, other from immortal ?

75. Or how cannot he make  
living wights that causeth im-  
mortal things, and immortality ?

76. That there is some Body  
that doth these things, it is ap-  
parent, and that he is also one, it  
is most manifest.

77. For there is one Soul, one  
Life, and one Matter.

78. Who is this ? who can it  
be, other than the **One God** ?

79. For whom else can it  
benefit, to make living things,  
save onely God alone ?

80. There is therefore one God.

81. For



81. For it is a ridiculous thing to confesse the World to be one, one Sun, one Moon, one Divinity; and yet to have I know not how many gods.

82. He therefore being One, doth all things in many things.

83. And what great thing is it for God, to make Life, and Soul, and Immortality, and Change, when thy self doest so many things.

84. For thou both seest, speakest, and hearest; smellest, tastest, and touchest; walkest, understandest, and breathest.

85. And it is not one that seeth, and another that heareth, and another that speaketh, and another that toucheth, and another that smelleth, and another that walketh, and another that understandeth, and another that breatheth; but One that doth all these things.

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86. Yet

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86. Yet neither can the things possibly be without God.

87. For as thou, if thou shouldest cease from doing these things, wert not a living wight; so if God should cease from those, he were not (which is not lawful to say) any longer God.

88. For if it be already demonstrated, that nothing can be idle or empty, how much more may be affirmed of God?

89. For if there be any thing which he doth not do, then is he (if it were lawful to say so) imperfect.

90. Whereas seeing he is not idle, but perfect; certainly he doth all things.

91. Now give thy self unto me, O Hermes, for a little while, thou shalt the more easily understand, that it is the necessary work of God, that all things should be made or done,  
that

that are done, or were once done, or shall be done.

92. And this, O best Beloved, is life.

93. And this is the *Fact*.

94. And this is the *God*.

95. And this is *God*.

96. And if thou wilt understand this by work also, mark what happens to thy self, when thou wilt generate.

97. And yet this is not like unto him; for he is not sensible of pleasure, for neither hath he any other Fellow-workman.

98. But being himself the onely Workman, he is alwayes in the Work, himself being that which he doth or maketh.

99. For all things, if they were separated from him, must needs fall and die, as there being no life in them.

100. And again, if all things be living wights, both which are

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in Heaven, and upon Earth; and  
that there be one Life in all  
things which is made by God,  
and that is God, then certainly  
all things are made, or done by  
God.

101. Life is the union of the  
Minde, and the Soul.

102. But death is not the  
destruction of those things that  
were gathered together, but a  
dissolving of the Union.

103. The Image therefore of  
God, is Eternity, of Eternity the  
World, of the World the Sun, of  
the Sun Man.

104. But the people say,  
That changing is Death, because  
the Body is dissolved, and the  
Life goeth into that which ap-  
peareth not.

105. By this discourse, my  
dearest *Hermes*, I affirm as  
thou hearest, That the World is  
changed, because every day  
part.

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part thereof becomes invisible;  
but that it is never dissolved.

106. And these are the Passions of the World, Revolutions, and Occultations; and Revolution is a turning, but Occultation is Renovation.

107. And the world being all formed, hath not the forms lying without it, but it self changeth in it self.

108. Seeing then the World is all formed, what must he be that made it? for without form, he cannot be.

109. And if he be all formed, he will be kept like the World; but if he have but one form; he shall be in this regard lesse then the World.

110. What do we then say that he is? we will not raise any doubts by our speech; for nothing that is doubtfull concerning God, is yet known.

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111. He hath therefore one **Idea** which is proper to him, which because it is unbodily; is not subject to the sight, and yet shews all forms by the Bodies.

112. And do not wonder, if there be an incorruptible **Idea**.

113. For they are like the Margents of that Speech which is in writing; for they seem to be high and swelling, but they are by nature smooth and even.

114. But understand well this that I say, more boldly, for it is more true: As a man cannot live without life, so neither can God live, not doing good.

115. For this is, as it were, the Life and Motion of God, to move all things, and quicken them.

116. But some of the things I have said, must have a particular

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lar explication: Understand then what I say.

117. All things are in God, not as lying in a place; for Place is both a Body, and unmoveable, and those things that are there placed, have no motion.

118. For they lie otherwise in that which is unbodily, then in the fantasie, or to appearance.

119. Consider him that contains all things, and understand, that nothing is more capacious, then that which is incorporeall, nothing more swift, nothing more powerfull; but it is most capacious, most swift, and most strong.

120. And judge of this by thy self, command thy Soul to go into **India**, and sooner then thou canst bid it, it will be there.

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121. Bid



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121. Bid it likewise passe over the Ocean, and suddenly it will be there: Not as passing from place to place, but suddenly it will be there.

122. Command it to flie into Heaven, and it will need no Wings, neither shall any thing hinder it; not the fire of the Sun, nor the Aether, nor the turning of the Spheres, nor the bodies of any of the other Stars, but cutting through all, it will flie up to the last, and furthest Body.

123. And if thou wilt even break the whole, and see those things that are without the World (if there be any thing without) thou mayest.

124. Behold how great power, how great swiftnesse thou hast! Canst thou do all these things, and cannot God?

125. After

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125. After this manner therefore contemplate God to have all the whole World to himself, as it were all thoughts, or intellctions.

126. If therefore thou wilt not equall thy self to God, thou canst not understand God.

127. For the like are intelligible by the like.

128. Increase thy self unto an immeasurable greatnesse, leaping beyond every Body, and transcending all Time, become Eternity, and thou shalt understand God: If thou believe in thy self, that nothing is impossible, but accountest thy self immortal, and that thou canst understand all things, every Art every Science, and the manner and custom of every living thing.

129. Become higher then all heighth, lower then all depths, comprehend in thy self, the

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the qualities of all the Crea-  
tures, of the Fire, the Water,  
the Dry, and Moyst; and con-  
ceive likewise, that thou canst  
at once be every where in the  
Sea, in the Earth.

130. Thou shalt at once un-  
derstand thy self, not yet  
begotten in the Womb, young,  
old, to be dead, the things after  
death, and all these together; as  
also, times, places, deeds, qua-  
lities, quantities, or else thou  
canst not yet understand God.

131. But if thou shut up thy  
Soul in the Body, and abuse  
it, and say, I understand nothing,  
I can do nothing, I am affraid of  
the Sea, I cannot climb up into  
Heaven, I know not who I am,  
I cannot tell what I shall be;  
what hast thou to do with God?  
for thou canst understand none  
of those Fair and Good things;  
be a lover of the Body, and  
Evil.

132. For

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132. For it is the greatest evil, not to know God.

133. But to be able to know, and to will, and to hope, is the straight way, and divine way, proper to the Good, and it will every where meet thee, and every where be seen of thee, plain and easie, when thou dost not expect or look for it: It will meet thee, waking, sleeping, sailing, travailing by night, by day, when thou speakest, and when thou keepest silence,

134. For there is nothing which is not the Image of God.

135. And yet thou sayest, God is invisible: but be advised, for who is more manifest, then He.

136. For therefore hath he made all things, that thou by all things mayest see him.

137. This is the Good of God, this is his Vertue, to appear,  
and

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and to be seen in all things.

138. There is nothing invisi-  
ble, no nor of those things  
that are incorporeal.

139. The minde is seen in  
Understanding, and God is seen  
in doing or making.

140. Let these things thus  
far forth, be made manifest un-  
to thee, O **Trismegistus**.

141. Understand in like  
manner, all other things by thy  
self, and thou shalt not be de-  
ceived.

*The End of the Tenth Book.*

THE

*Hermes Trismegistus. 139*

THE  
Eleventh Book

OF

*Hermes Trismegistus.*

*Of the Common Minde to Tat.*

**T**He minde, O Tat, is of the very essence of God, if yet there be any Essence of God.

2. What kinde of Essence that is, he alone knows himself exactly.

3. The minde thereof is not cut off, or divided from the essentiality of God, but united as the light of the Sun.

4. And this Minde in men, is God, and therefore are some men

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men Divine, and there Huma-  
nity is near Divinity.

5. For the good **Demon**  
called the Gods, immortal men;  
and men, mortal Gods.

6. But in the brut Beasts,  
or unreasonable living wights,  
the Minde is their Nature.

7. For where there is a Soul,  
there is the Minde; as where  
there is Life, there is also a  
Soul,

8. In living Creatures there-  
fore, that are without Reason,  
the Soul is Life, voyd of the  
operations of the Minde.

9. For the Minde is the Be-  
nefactor of the Soules of men,  
and worketh to the proper  
Good.

10. And in unreasonable  
things it co-operateth with the  
Nature of every one of them,  
but in men it worketh against  
their Natures.

11. For



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11. For the Soul being in the Body, is straight way made Evil by Sorrow, and Grief, and Pleasure or Delight.

12. For Grief and Pleasure, flow like Juices from the compound Body, whereinto, when the Soul entereth, or descendeth, she is moystened and rincted with them.

13. As many Souls therefore, as the minde governeth or overruleth, to them it shews its own Light, resisting their prepossession, or presumptions.

14. As a good Physitian grieveth the Body, prepossessioned of a disease, by burning or lancing it for healths sake.

15. After the same manner also, the Minde grieveth the Soule by drawing it out of Pleasure, from whence every disease of the Soul proceedeth.

16. But the great Disease of the

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the Soul is **Atheism**, because  
that opinion followeth to all  
Evil, and no Good.

17. Therefore the Minde  
resisting, it procureth Good to  
the Soul, as a Physitian health  
to the Body.

18. But as many Souls of  
men, as do not admit or en-  
tertain the Minde for their Go-  
vernor, do suffer the same thing  
that the Soul of unreasonable  
living things.

19. For the Soul being a **Co-  
operator** with them, permits or  
leaves them to their concupi-  
scences, whereunto they are  
carried by the torrent of their  
Appetite, and so tend to brut-  
ishnesse.

20. And as brut Beasts, they  
are angry without reason, and  
they desire without reason, and  
never cease, nor are satisfied  
with evil.

21. For

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21. For unreasonable Angers and Desires, are the most exceeding Evils.

22. And therefore hath God set the Mind over these, as a Revenger and Reprover of them.

23. *Fat.* Here, O Father, that Discourse of Fate and Destiny, which thou madest to me, is in danger to be overthrown: For if it be fatal for any man to commit **Adultery** or **Sacrilege**, or do any evil, he is punished also, though he of necessity do the work of Fate or Destiny?

24. *Herm.* All things, O Son, are the work of Fate, and without it, can no bodily thing, either Good or Evil be done.

25. For it is decreed by Fate, that he that doth any evil, should also suffer for it.

26. And therefore he doth it, that he may suffer that which he suffereth, because he did it.

27. But

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27. But for the present let alone that speech, concerning Evil and Fate, for at other times we have spoken of it.

28. Now our discourse is about the Minde, and what it can do, and how it differs, and is in men such a one, but in brut Beasts changed.

29. And again, in brut Beasts it is not beneficiall, but in men by quenching both their Anger and Concupiscences.

30. And of men thou must understand, some to be ratiounall or governed by reason, and some irratiounall.

31. But all men are subject to Fate, and to Generation, and Change; for these are the beginning and end of Fate or Destiny.

32. And all men suffer those things that are decreed by Fate.

33. But ratiounall men, over whom, as we said, the Minde bears

bears rule, do not suffer like unto other men; but being free from viciousnesse, and being not evil, they do suffer evil.

34. *Int.* How sayest thou this again, Father? An *Adulter*er, is he not evil? A *Murthe*rer, is he not evil? and to all others.

35. *Herm.* But the rationall man, O Son, will not suffer for Adultery, but as the Adulterer; nor for Murther, but as the Murtherer.

36. And it is impossible to escape the Quality of Change, as of Generation; but the Viciousnesse, he that hath the Mind, may escape.

37. And therefore, O Son, I have alwayes heard the good *Demon* say, and if he had delivered it in writing, he had much profited all mankind: For he alone, O Son, as the first born,  
God,

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God, seeing all things, truly  
spake Divine words. I have  
heard him say sometimes, **That**  
**all things are one thing, espec-**  
**ally intelligible Bodies or that**  
**all especially intelligible Bo-**  
**dies are one.**

38. We live in Power, in  
Act, and in Eternity.

39. Therefore a good Minde,  
is that which the Soul of him is.

40. And if this be so, then no  
intelligible thing differs from  
intelligible things.

41. As therefore it is possi-  
ble, that the Minde, the Prince  
of all things; so likewise that  
the Soul that is of God, can do  
whatsoever it will.

42. But understand thou  
well, for this Discourse I have  
made to the Question which  
thou asked of me before, I mean  
concerning Fate and the Mind.

43. First, if, O Son, thou shalt  
diligently withdraw thy self

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from all contentious speeches, thou shalt finde that in Truth, the Mind, the Soul of God bears rule over all things, both over Fate, and Law, and all other things.

44. And nothing is impossible to him, no not of the things that are of Fate.

45. Therefore, though the Soul of man be above it, let it not neglect the things that happen to be under Fate.

46. And these thus far, were the excellent sayings of the good **Demon**.

47. **Pat.** Most divinely spoken, O Father, and truly and profitably, yet clear this one thing unto me.

48. Thou sayest, that in brut Beasts the Mind worketh or asteth after the manner of Nature, co-operating also with their (*ὁρμας*, **impetus**) inclinations.

49. Now the impetuous in



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clinations of bruit Beasts, as I  
conceive, are Passions. If there-  
fore the Minde do co-operate  
with these impetuous Inclinati-  
ons, & that they are the Passions  
in bruit Beasts, certainly the  
Mind is also a Passion, conform-  
ing it self to Passions.

50. *Herm.* Well done, Son,  
thou askest nobly, and yet it is  
just that I should answer thee.

51. All incorporeall things,  
O Son, that are in the Body, are  
passible, nay, they are properly  
Passions.

52. Every thing that moveth  
is incorporeal; every thing that  
is moved is a Body; and it is  
moved into the Bodies by the  
Minde: Now Motion is Passion,  
and there they both suffer; as  
well that which moveth, as that  
which is moved, as well that  
which ruleth, as that which is  
ruled.

53. But

53. But being freed from the Body, it is freed likewise from Passion.

54. But especially, O Son, there is nothing impossible, but all things are possible.

55. But Passion differs from that which is possible; for that (Passion) acteth, but this suffers.

56. Bodies also of themselves do act; for either they are unmoveable, or else are moved; and which soever it be, it is a Passion.

57. But incorporeall things do alwayes act, or work, and therefore they are possible.

58. Let not therefore the appellation of names trouble thee, for Action and Passion are the same thing, but that it is not grievous to use the more honourable name.

59. *Mat.* O Father, thou hast delivered this Discourse most plainly. I

60. *Herm.*

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60. *Herm.* Consider this also, O Son, That God hath freely bestowed upon man, above all other living things, these two, to wit, Minde and Speech; or Reason, *λογος*, equal to immortality.

61. These, if any man use, or imploy upon what he ought, he shall differ nothing from the Immortals.

62. Yea rather going out of the Body, he shall be guided and led by them, both into the Quier and Society of the Gods, and blessed Ones.

63. *Lat.* Do not other living Creatures use Speech, O Father?

64. *Herm.* No, Son, but onely Voice; now Speech and Voice do differ exceeding much; for Speech is common to all men, but Voice is proper unto every kinde of living thing.

65. *Lat.*

65. *Lat.* Yea, but the Speech of men is different, O Father; every man according to his Nation.

66. *Herm.* It is true, O Son, they do differ: Yet as man is one, so is Speech one also; and it is interpreted and sound the same both in *Egypt*, *Persia*, and *Greece*.

67. But thou seemest unto me, Son, to be ignorant of the Vertue, or Power, and Greatness of Speech.

68. For the blessed God, the good *Demon* said or commanded the Soul to be in the Body, the Minde, in the Soul, (*λογος*) the Word, or Speech, or Reason in the Minde, and the Minde in God, and that God is the Father of them all.

69. Therefore the Word is the Image of the Minde, and the Minde of God, and the Body of

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the ~~Book~~, and the ~~Book~~ of the  
Soul.

70. Therefore of the Matter,  
the subtilest or smallest part is  
Air, of the Air the Soul, of the  
Soul the Minde, of the Minde  
God.

71. And God is about all  
things, and through all things,  
but the Minde about the Soul,  
the Soul about the Air, and the  
Air about the Matter.

72. But Necessity, and Provi-  
dence, and Nature, are the Or-  
gans or Instruments of the  
World, and of the Order of  
Matter.

73. For of those things that  
are intelligible every one is, but  
the Essence of them is Identity.

74. But of the Bodies of the  
whole, or universe, every one is  
many things.

75. For the Bodies that are  
put together, and that have, and  
make

make their changes into other,  
having this Identity, do alwayes  
save and preserve the incorru-  
ption of the Identity.

76. But in every one of the  
compound Bodies, there is a  
Number.

77. For without Number it  
is impossible there should be  
consistence, or constitution, or  
composition, or dissolution.

78. But Unities do both be-  
get and increase Numbers, and  
again being dissolved, come into  
themselves.

79. And the Matter is One.

80. But this whole World,  
the great God, and the Image  
of the Greater, and united unto  
him, and conserving the Order,  
and Will of the Father, is the  
fulnesse of Life.

81. And there is nothing  
therein, through all the Eterni-  
ty of the Revolutions, neither

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of the whole, nor of the parts  
which doth not live.

82. For there is nothing dead,  
that either hath been, or is, or  
shall be in the World.

83. For the Father would have  
it, as long as it lasts, to be a li-  
ving thing, and therefore it must  
needs be God also.

84. How therefore, O Son,  
can there be in God, in the I-  
mage of the Universe, in the  
fulnesse of Life, any dead things?

85. For dying is corruption,  
and corruption is destruction.

86. How then can any part  
of the incorruptible be corrup-  
ted, or of God be destroyed?

87. *Mat.* Therefore, O Fa-  
ther, do not the living things in  
the World die, though they be  
parts thereof.

88. *Therm.* Be wary in thy  
Speech, O Son, and not decei-  
ved in the names of things.

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89. For



89. For they do not die, O Son, but as compound Bodies they are dissolved.

90. But dissolution, is not death; and they are dissolved, not that they may be destroyed, but that they may be made new.

91. *Lat.* What then is the operation of Life? Is it not Motion?

92. *Herm.* And what is there in the World unmoveable? Nothing at all, O Son.

93. *Lat.* Why, doth not the Earth seem unmoveable to thee, O Father?

94. *Herm.* No, but subject to many motions, though after a manner, it alone be stable.

95. What a ridiculous thing it were, that the Nurse of all things should be unmoveable, which beareth and bringeth forth all things?

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96. For it is impossible that any thing that bringeth forth, should bring forth without Motion.

97. And a ridiculous question it is, Whether the fourth part of the whole, be idle: For the word immoveable, or without Motion, signifies nothing else, but idleness.

98. Know generally, O Son, That whatsoever is in the World, is moved either according to Augmentation or Diminution.

99. But that which is moved, liveth also, yet it is not necessary, that a living thing should be or continue the same.

100. For while the whole World is together, it is unchangeable, O Son, but all the parts thereof are changeable.

101. Yet nothing is corrupted or destroyed, and quite abolished.

listied, but the names trouble  
men.

101. For Generation is not  
Life, but Sense; neither is  
Change Death, but forgetful-  
nesse, or rather Occultation,  
and lying hid.

Or better, thus

102. For Generation is not  
a Creation of Life, but a pro-  
duction of things to sense, and  
making them manifest. Nei-  
ther is Change Death, but an  
occultation or hiding of that  
which was.

103. These things being so,  
all things are Immortall, Mat-  
ter, Life, Spirit, Soul, Minde,  
whereof every living thing con-  
sisteth.

104. Every living thing there-  
fore is Immortall, because of  
the Minde, but especially Man,

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who both receiveth God, and  
converseth with him.

105. For with this living  
wight alone is God familiar;  
in the night by dreams, in the  
day by Symbols or Signes.

106. And by all things doth  
he foretell him of things to  
come, by Birds, by Fowls, by  
the Spirit, or Winde, and  
by an Oke.

107. Wherefore also Man  
professeth to know things that  
have been, things that are pre-  
sent, and things to come.

108. Consider this also, O  
Son, That every other living  
Creature goeth upon one part  
of the World, Swimming things  
in the Water; Land wights up-  
on the Earth, Flying Fowls in  
the Air.

109. But Man useth all these,  
the Earth, the Water, the Air,  
and the Fire; nay, he seeth  
and

and toucheth Heaven by his Sense.

110. But God is both about all things, and through all things; for he is both Act and Power.

111. And it is no hard thing, O Son, to understand God.

112. And if thou wilt also see him, look upon the Necessity of things that appear, and the Providence of things that have been, and are done.

113. See the Matter being most full of Life, and so great a God moved with all Good, and Fair, both Gods, and Demons, and Men.

114. *Fat.* But these, O Father, are wholly Acts, or operations.

115. *Herm.* If they be therefore wholly Acts or Operations, O Son, by whom are they acted or operated, but by God.

116. Or

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116. Or art thou ignorant, that as the parts of the World, are Heaven, and Earth, and Water, and Air; after the same manner the Members of God, are Life and Immortality, and Eternity, and Spirit, and Necessity, and Providence, and Nature, and Soul, and Minde, and the Continuance or perseverance of all these which is called Good.

117. And there is not any thing of all that hath been, and all that is, where God is not.

118. ~~But~~ What, in the Matter, O Father?

119. ~~But~~ The Matter, Son, what is it without God, that thou shouldst ascribe a proper place to it?

120. Or what dost thou think it to be? peradventure some heap that is not actuated or operated.

121. But

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121. But if it be actuated, by whom is it actuated? for we have said, that Acts or Operations, are the parts of God.

122. By whom are all living things quickened, and the Immortall, by whom are they immortalized? the things that are changeable, by whom are they changed?

123. Whether thou speak of Matter, or Body, or Essence, know that all these are acts of God.

124. And that the Act of Matter is materiality, and of the Bodies corporality, and of essence essentiality; and this is God the whole.

125. And in the whole, there is nothing that is not God.

126. Wherefore about God, there is neither Greatnesse, Place, Quality, Figure, or Time; for he is All, and the All



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All, through all, and about  
all.

127. This Word, O Son,  
worship and adore. And the  
only service of God, is not to  
be evil.

*The End of the Eleventh Book.*

THE  
there is neither Greatness,  
Place, Quality, Figure, or  
Time; for he is All, and the

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THE  
Twelfth Book

OF

*Hermes Trismegistus.*

*His Crater or Monas.*

**T**He Workman made this  
Universall World, not with  
his Hands, but his Word.

2. Therefore thus think of  
him, as present every where,  
and being always, and making  
all things; and one above, that  
by his Will hath framed the  
things that are.

3. For that is his Body, not  
tangible nor visible, nor mea-  
surable, nor extensible, nor  
like any other body.

4. For

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4. For it is neither Fire, nor Water, nor Air, nor Wind, but all these things are of him; for being Good, he hath dedicated that name unto himself alone.

5. But he would also adorn the Earth, but with the Ornament of a Divine Body.

6. And he sent Man an Immortall, and a Mortall wight.

7. And Man had more then all living Creatures; and the World; because of his Speech, and Minde.

8. For man became the spectator of the Works of God, and wondered, and acknowledged the Maker.

9. For he divided Speech among all men, but not Minde, and yet he envied not any; for Envy comes not thither, but is of abode here below in the Souls of men, that have not the Minde.

10. Lat,

10. *Est.* But wherefore, Father, did not God distribute the Minde to all men?

11. *Herm.* Because it pleased him, O Son, to set that in the middle among all souls; as a reward to strive for.

12. *Est.* And where hath he set it?

13. *Herm.* Filling a large Cup or Bowl therewith, he sent it down, giving also a Cryer or Proclaimer.

14. And he commanded him to proclaim these things to the souls of men.

15. Dip and wash thy self; thou that art able in this Cup or Bowl: Thou that beleevest; that thou shalt return to him that sent this Cup; thou that acknowledgest whereunto thou wert made.

16. As many therefore as understood the Proclamation,  
and

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and were baptized or dowsed  
into the Minde, these were  
made partakers of Knowledge,  
and became perfect men, re-  
ceiving the Minde.

17. But as many as missed of  
the Proclamation, they received  
Speech, but not Minde; being  
ignorant whereunto they were  
made, or by whom.

18. But their Senses are just  
like to brut Beasts, and having  
their temper in Anger and  
Wrath, they do not admire the  
things worthy of looking on.

19. But wholly addicted to  
the pleasures and desires of the  
Bodies, they beleeve that man  
was made for them.

20. But as many as partaked  
of the gift of God, these O Men,  
in comparison of their works,  
are rather immortall then mor-  
tall men.

21. Comprehending all things

in their Minde, which are upon Earth, which are in heaven, and if there be any thing above Heaven.

22. And lifting up themselves so high, they see the Good; and seeing it, they account it a miserable calamity to make their abode here.

23. And despising all things bodily and unbodily, they make haste to the **One and Only**.

24. Thus, O **Pat**, is the Knowledge of the Minde, the beholding of Divine things, and the Understanding of God, the Cup it self being Divine.

25. **Pat**. And I, O Father, would be baptized & drenched therein.

26. **Herm**. Except thou first hate thy body, O Son, thou canst not love thy self, but loving thy self thou shalt have the Minde, and having the  
the

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the Minde, thou shalt also par-  
take the Knowledge or Science.

27. *Fat.* How meanest thou  
that, O Father?

28. *Herm.* Because it is im-  
possible, O Son, to be conver-  
sant about things Mortall and  
Divine.

29. For the things that are,  
being two Bodies, and things  
incorporeall, wherein is the  
Mortal and the Divine, the Ele-  
ction or Choice of either is left  
to him that will chuse: For no  
man can chuse both.

30. And of which soever the  
choice is made, the other being  
diminished or overcome, mag-  
nifieth the act and operation of  
the other.

31. The choice of the better  
therefore, is not one'y best for  
him that chuseth it, by deifying a  
man; but it also sheweth Piety  
and Religion towards God.

32. But



32. But the choice of the worse destroyes a man, but doth nothing against God; save that as **Pomps** or **Pageants**, when they come abroad, cannot do any thing themselves, but hinder; after the same manner also do these make **Pomps** or **Pageants** in the World, being leduced by the pleasures of the Body.

33. These things being so, O **Lat**, that things have been, and are so plentifully ministered to us from God; let them proceed also from us, without any scarcity or sparing.

34. For God is innocent or guiltlesse, but we are the causes of Evil, preferring them before the Good.

35. Thou seest, O Son, how many Bodies we must go beyond, and how many Quiers of **Demons**, and what continuity and courses of Stars, that we may

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may make haste to the One, and  
only God.

36. For the Good is not to  
be transcended, it is unbounded  
and infinite; unto it self with-  
out beginning, but unto us,  
seeming to have a beginning, e-  
ven our knowledge of it.

37. For our knowledge is  
not the beginning of it, but  
shews us the beginning of its  
being known unto us.

38. Let us therefore lay hold  
of the beginning, and we shall  
quickly go thorow all things.

39. It is indeed a difficult  
thing, to leave those things that  
are accustomable, and present,  
and turn us to those things that  
are ancient, and according to the  
Originall.

40. For these things that ap-  
pear, delight us, but make the  
things that appear not, hard to  
beleeeve, or the things that ap-  
pear

pear not, are hard to believe.

41. The things most apparent are Evil, but the Good is secret, or hid in, or to the things that appear; for it hath neither Form nor Figure.

42. For this cause it is like to it self, but unlike every thing else; for it is impossible, that any thing incorporeall, should be made known, or appear to a Body.

43. For this is the difference between the like and the unlike; and the unlike wanteth alwayes somewhat of the like.

44. For the Unity, Beginning, and Root of all things, as being the Root and Beginning.

45. Nothing is without a beginning, but the Beginning is of nothing, but of it self; for it is the Beginning of all other things.

46. Therefore it is, seeing it  
is

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is not from another beginning.

47. Unity therefore being  
the Beginning, containeth eve-  
ry number; but it self is con-  
tained of none, and begetteth  
every number, it self being be-  
gotten of no other number.

48. Every thing that is be-  
gotten (or made) is imperfect,  
and may be divided, increased,  
diminished.

49. But to the perfect, there  
happeneth none of these.

50. And that which is increa-  
sed, is increased by Unity, but is  
consumed & vanished through  
weaknesse, being not able to re-  
ceive the Unity.

51. This Image of God, have  
I described to thee, O Mat, as  
well as I could; which if thou  
do diligently consider, and view  
by the eyes of thy minde and  
heart, beleeve me, Son, thou shalt  
finde the way to the things a-  
bove,

bove, or rather the Image it  
self will lead thee.

52. But the spectacle or  
sight, hath this peculiar and pro-  
per: Them that can see, and be-  
hold it, it holds fast and draws  
unto it, as they say the Load-  
stone doth Iron.

*The End of the twelfth Book.*

**K THE**

THE  
**Thirteenth Book**  
 OF  
*Hermes Trismegistus.*

*Of Sense and Understanding.*

**Y**esterday, Asclepius, I delivered a perfect Discourse; but now I think it necessary, in suit of that, to dispute also of Sense.

2. For Sense and Understanding seem to differ, because the one is materiall, the other essentiall.

3. But unto me, they appear to be both one, or united, and not divided; in men, I mean.

4. For in other living Creatures, Sense is united unto Nature, but in men to Understanding.

5. But

5. But the Mind differs from Understanding, as much as God from Divinity.

6. For Divinity is (*ὑπὲρ*) from or under God, and Understanding from the Mind, being the sister of the Word or Speech, and they the Instruments one of another.

7. For neither is the Word pronounced without Understanding, neither is Understanding manifested without the Word.

8. Therefore Sense and Understanding do both flow together into a man, as if they were infolded one within another.

9. For neither is it possible without Sense to understand, nor can we have Sense without Understanding.

10. And yet it is possible (for the time being) that the Understanding may understand



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without Sense, as they that fan-  
tastic Visions in their Dreams.

11. But it seems unto me,  
that both the operations are in  
the Visions of Dreams, and that  
the Sense is stirred up out of  
sleep, unto awaking.

12. For Man is divided into  
a Body and a Soul; when both  
parts of the Sense accord one  
with another, then is the Un-  
derstanding childed, or brought  
forth by the Minde pronounced;

13. For the Minde brings  
forth all Intellections or Un-  
derstandings: Good ones, when  
it receiveth good Seed from  
God; and the contrary, when it  
receives them from Devil's.

14. For there is no part of  
the World void of the Devil,  
which entering in privately,  
sowed the seed of his own pro-  
per operation; (and the Minde  
did make pregnant, or did bring  
forth

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forth that which was sown; ~~Adulteries~~ ~~Murders~~, ~~Strifing~~  
~~of Parents~~, ~~Whoredomes~~, ~~Impiety~~, ~~Stranglings~~, throwing  
down headlong, and all other  
things which are the works of  
evil Demons.

15. And the Seeds of God  
are few, but Great, and Fair, and  
Good; Vertue, and Temperance,  
and Piety.

16. And the Piety is the  
Knowledge of God, whom who-  
soever knoweth being full of all  
good things, hath Divine Un-  
derstanding, and not like the  
Many.

17. And therefore they that  
have that Knowledge, neither  
please the multitude, nor the  
multitude them, but they seem  
to be mad, and to move laugh-  
ter, hated and despised, and ma-  
ny times also murdered.

18. For we have already said,

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That wickednesse must dwell here, being in her own region.

19. For her region is the Earth, and not the World, as some will sometimes say, Blaspheming.

20. But the godly, or God-worshipping Man, laying hold on Knowledge, will despise or tread under all these things; for though they be evil to other men, yet to him all things are good.

21. And upon mature consideration, he refers all things to Knowledge, and that which is most to be wondered at, he alone makes evil things good.

22. But I return again to my Discourse of Sense.

23. It is therefore a thing proper to Man, to communicate and conjoyn Sense and Understanding.

24. But every man, as I said before,

before, doth not enjoy Understanding; for one man is materiall, another essentiall.

25. And he that is material with wickednesse, as I said received from the Devils the seed of Understanding; but they that are with the Good essentially, are saved with God.

26. For God is the Workman of all things; and when he worketh, he useth Nature.

27. He maketh all things good like himself.

28. But these things that are made good, are in the use of Operation unlawfull.

29. For the Motion of the World stirring up Generations, makes Qualities; infecting some with evilnesse, and purifying some with good.

30. And the World, *Asclepius*, hath a peculiar Sense and Understanding, not like to Mans,

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nor so various or manifold, but  
a better and more simple.

31. For the Sense and understanding of the World is One, in that it makes all things, and unmakes them again into it self; for it is the Organ or Instrument of the Will of God.

32. And it is so organized or framed, and made for an Instrument by God; that receiving all Seeds into it self from God, and keeping them in it self, it maketh all things effectually, and dissolving them, reneweth all things.

33. And therefore like a good Husband-man of Life, when things are dissolved or loosened, he affords by the casting of Seed, renovation to all things that grow.

34. There is nothing that it (the World) doth not beget or bring forth alive; and by its  
Motion,

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Motion, it makes all things alive.

35. And it is at once, both the Place and the Workman of Life.

36. But the Bodies are from the Matter, in a different manner; for some are of the Earth, some of Water, some of Air, some of Fire, and all are compounded; but some are more compounded, and some are more simple.

37. They that are compounded, are the heavier and they that are less, are the higher.

38. And the swiftnesse of the Motion of the World, makes the varieties of the Qualities of Generation; for the Inspiration or influence, being most frequent, extendeth unto the Bodies qualities, with one impulse, which is of Life.

39. Therefore, God is the

K. 5

Father.

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Father of the World, but the World is the Father of things in the World.

40. And the World is the Son of God, but things in the World are the Sons of the World.

41. And therefore it is well called *κόσμος*, the World, that is an Ornament, because it adorneth and beautifieth all things with the variety of Generation, and indeficiency of Life, with the unweariednesse of Operation, and the swiftnesse of Necessity, with the mingling of Elements, and the order of things done.

42. Therefore it is necessarily, and properly called *κόσμος* the World.

43. For of all living things, both the Sense, and the Understanding, cometh into them from without, inspired by that which



which compasseth them about  
and continueth them.

44. And the World receiv-  
ing it once from God as soon as  
it was made, hath it still, **what**  
**ever it once had.**

45. But God is not as it seems  
to some who Blaspheme  
through superstition, without  
Sense, and without Minde, or  
Understanding.

46. For all things that are,  
**O Asclepius,** are in God, and  
made by him, and depend of  
him; some, working by Bodies,  
some moving by a Soul-like  
Essence, some quickning by a  
Spirit, and some receiving the  
things that are weary, and all  
very fitly.

47. Or rather, I say, that he  
hath them not, but I declare  
the Truth; **he is all things,**  
not receiving them from with-  
out, but exhibiting them out-  
wardly.

48. And

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48. And this is the Sense and Understanding of God; to move all things always.

49. And there shall never be any time, when any of those things that are, shall fail or be wanting.

50. When I say the things that are, I mean God; for the things that are, God hath; and neither is there any thing without him, nor he without any thing.

51. These things, O *Acleptus*, will appear to be true, if thou understand them; but if thou understand them not, incredible.

52. For to understand, is to beleeve; but not to beleeve, is not to understand: For my speech or words reach not unto the Truth, but the Minde is great, and being led or conducted for a while by speech, is able:

able to attain to the Truth.

53. And understanding all things round about, and finding them consonant, and agreeable to those things that were delivered, and interrupted by Speech, beleeveth; and in that good belief, resteth.

54. To them therefore that understand the things that have been said of God, they are credible; but to them that understand them not, incredible.

55. And let these, and thus many things, be spoken concerning **Understanding** and **Sense**.

*The End of the Thirteenth Book.*

THE

THE  
 Fourteenth Book

OF  
*Hermes Trismegistus.*

*Of Operation and Sense.*

**T**HAT Thou hast well explained these things, Father: Teach me furthermore these things; for thou sayest, that Science & Art were the Operations of the rationally, but now thou sayest, that Beasts are unreasonable, and for want of reason, both are, and are called Brutes; so that by this Reason, it must needs follow, that unreasonable Creatures partake not of Science, or Art, because they

they come short of Reason.

2. *Perm.* It must needs be so, Son.

3. *Fat.* Why then, O Father, do we see some unreasonable living Creatures use both Science and Art? as the *Wittes* treasure up for themselves food against the Winter, and Fowls of the Air likewise make them Nests, and four-footed Beasts know their own Dens,

4. These things they do, O Son, not by Science or Art, but by Nature; for Science or Art are things that are taught, but none of these brut Beasts are taught any of these things.

5. But these things being Natural unto them, are wrought by Nature, whereas Art and Science do not happen unto all, but unto some.

6. As men are Musicians, but  
not

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not all; neither are all Archers, or Huntsmen, or the rest, but some of them have learned some things by the working of Science or Art.

7. After the same manner also, if some ~~Plantes~~ did so, and some not, thou mightest well say, they gather their Food according to Science and Art.

8. But being they are all led by Nature, to the same thing, even against their wills, it is manifest they do not do it by Science or Art.

9. For Operations, O ~~Lat~~, being unbodily, are in Bodies, and work by Bodies.

10. Wherefore, O ~~Lat~~, in as much as they are unbodily, thou must needs say they are immortal.

11. But as much as they cannot act without Bodies, I say, they are always in a Body.

12. For

12. For those things that are to any thing, or for the cause of any thing made, subject to Providence or Necessity, cannot possibly remain idle of their own proper Operation.

13. For that which is, shall ever be; for both the Body, and the Life of it, is the same.

14. And by this reason, it follows, that the Bodies also are always; because I affirm, That this corporiety is always by the Act and Operation, or for them.

15. For although earthly bodies be subject to dissolution; yet the e bodies must be the Places, and the Organs, and Instruments of Acts or Operations.

16. But Acts or Operations are immortall, and that which is immortall, is alwayes in Act, and therefore also **Corporification** if it be always. 17. Acts



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17. Acts or Operations do follow the Soul, yet come not suddenly or promiscuously, but some of them come together with being made man, being about brutish or unreasonable things.

18. But the purer Operations do insensibly in the change of time, work with the oblique part of the Soul.

19. And these Operations depend upon Bodies; and truly they that are **Corporisping**, come from the Divine Bodies into Mortall ones.

20. But every one of them acteth both about the Body and the Soul, and are present with the Soul, even without the Body.

21. And they are alwayes Acts or Operations, but the Soul is not always in a Mortall Body, for it can be without a Body, but Acts or Operations cannot

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cannot be without Bodies.

22. This is a sacred speech,  
Son, **The Body cannot consist  
without a Soul.**

23. **Fat.** How meanest thou  
that, Father?

24. **Herm.** Understand it  
thus, O **Fat**; When the Soul  
is separated from the Body, there  
remaineth that same Body.

25. And this same Body ac-  
cording to the time of its abode,  
is actuated or operated in that it  
is dissolved, and becomes invi-  
sible.

26. And these things the Bo-  
dy cannot suffer without act or  
operation, and consequently  
there remaineth with the Body  
the same act or operation.

27. This then is the differ-  
ence between an Immortall Bo-  
dy, and a Mortall one, that the  
immortall one consists of one  
Matter, and so doth not the  
mortall

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mortall one; and the immor-  
tall one Doth, but this Suffer-  
eth.

28. And every thing that  
acteth or operateth, is stronger,  
and ruleth, but that which is  
actuated or operated, is ru-  
led.

29. And that which ruleth,  
directeth, and governeth as free,  
but the other is ruled as ser-  
vant.

30. Acts or Operations do  
not only actuate or operate, liv-  
ing or breathing, or insouled  
(*ψυχουχ*) Bodies, but also breath-  
lesse Bodies or without Souls,  
Wood, and Stones, and such  
like; encreasing and bearing  
fruit, ripening, corrupting,  
rotting, putrifying, and break-  
ing or working such-like things,  
and whatsoever inanimate Bo-  
dies can suffer.

31. Act or Operation, O Son,  
is

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is called, whatsoever is, or is made or done; and there are alwayes many things made, or rather all things.

32. For the World is never widowed or forsaken of any of those things that are; but being alway carried or moved in it self, it is in labour to bring forth the things that are, which shall never be left by it to corruption.

33. Let therefore every act or operation be understood to be alwayes immortal, in what manner of Body soever it be.

34. But some Acts or Operations be of Divine, some of corruptible Bodies, some universal, some peculiar, and some of the generals, and some of the parts of every thing.

35. Divine Acts or Operations therefore there be, and such as work or operate upon their proper Bodies, and these

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also are perfect, and being upon  
or in perfect Bodies.

36. Particular, are they which  
work by any of the living Crea-  
tures.

37. Proper, be they that  
work upon any of the things  
that are.

38. By this Discourse there-  
fore, O Son, it is gathered that  
all things are full of Acts or O-  
perations.

39. For if necessarily they be  
in every Body, and that there be  
many Bodies in the World, I  
may very well affirm, that there  
be many other Acts or Opera-  
tions.

40. For many times in one  
Body, there is one, and a second,  
and a third, besides these univer-  
sall ones that follow.

41. And universall Operati-  
ons, I call them that are indeed  
bodily, and are done by the Sen-  
ses and Motions.

42. For

42. For without these it is impossible that the Body should consist.

43. But other Operations are proper to the Souls of Men, by Arts, Sciences, Studies, and Actions.

44. The Senses also follow these Operations, or rather are the effects or perfections (ἁρμογῆς) of them.

45. Understand therefore, O Son, the difference of Operations, it is sent from above.

46. But Sense being in the Body, and having its essence from it, when it receiveth Act or Operation, manifesteth it, making it as it were corporeall.

47. Therefore, I say, that the Senses are both corporeall and mortall, having so much existence as the Body; for they are born with the Body, and die with it.

48. But

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48. But mortal things themselves have not Sense, as not consisting of such an Essence.

49. For Sense can be no other than a corporeal apprehension, either of evil or good that comes to the Body.

50. But to Eternall Bodies there is nothing comes, nothing departs; therefore there is no Sense in them.

51. *Lat.* Doth the Sense therefore perceive or apprehend in every Body?

52. *Herm.* In every Body, O Son.

53. *Lat.* And do the Acts or Operations work in all things?

54. *Herm.* Even in things inanimate, O Son, but there are differences of Senses.

55. For the Senses of things rationally, are with Reason; of things unreasonable, Corporeal onely; but the Senses of things inani-



inanimate, are passive onely, according to Augmentation and Diminution.

56. But Passion and Sense depend both upon one head, or heighth, and are gathered together into the same by Acts or Operations.

57. But in living wights there be two other Operations that follow the Senses and Passions, to wit, **Ortel** and **Pleasure**.

58. And without these, it is impossible that a living wight, especially a reasonable one should perceive or apprehend.

59. And therefore, I say, that these are the **Ideas** of Passions that bear rule, especially in reasonable living wights.

60. The Operations work indeed, but the Senses do declare and manifest the Operations, and they being bodily, are moved by the brutish parts of  
L the

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the Soul; therefore, I say, they  
are both maleficiall, or doers of  
evil:

61. For that which affords  
the Sense to rejoyce with Plea-  
sure, is straightway the cause of  
many evils happening to him  
that suffers it.

62. But Sorrow gives stron-  
ger Torments and Anguish,  
therefore doubtlesse are they  
both maleficiall.

63. The same may be said of  
the Sense of the Soul.

64. **Lat.** Is not the Soul in-  
corporeal, and the Sense a Bo-  
dy, Father? or is it rather in the  
Body?

65. **Herm.** If we put it in a  
Body, O Son, we shall make it  
like the Soul or the Operations.  
For these being unbodily, we say  
are in Bodies.

66. But Sense is neither O-  
peration, nor Soul, nor any thing  
else

else that belongs to the Body;  
but as we have laid, and there-  
fore it is not incorporeall.

67. And if it be not incor-  
poreall, it must needs be a Bo-  
dy; for we alwayes say, that of  
things that are, some are Bodies,  
and some incorporeall.

*The End of the fourteenth Book.*

L 2 THE

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THE  
Fifteenth Book

OF  
*Hermes Trismegistus.*

*Of Truth to his Son Tat.*

**H**erm. Of Truth, O Tat it is not possible that man being an imperfect wight, compounded of imperfect Members, and having his Tabernacle, consisting of different and many Bodies, should speak with any confidence.

2. But as far as it is possible, and just, I say, That Truth is onely in the Eternall Bodies, whose very Bodies be also true.

3. The Fire is fire it self onely, and nothing else; the Earth is earth it self, and nothing else;  
the

the Air is air it self, and nothing else; the Water, water it self, and nothing else.

4. But our Bodies consist of all these; for they have of the Fire, they have of the Earth, they have of the Water, and Air, and yet there is neither Fire, nor Earth, nor Water, nor Air, nor any thing true.

5. And if at the beginning, our Constitution had not Truth, how could men either see the Truth, or speak it, or understand it onely, except God would?

6. All things therefore upon Earth, O **Lat**, are not Truth, but imitations of the Truth; and yet not all things neither, for they are but few that are so.

7. But the other things are Falshood, & Deceit, O **Lat** and Opinions like the Images of the fantasie, or appearance.

8. And when the fantasie

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hath an influence from above, then it is an imitation of Truth; but without that operation from above, it is left a lie.

9. And as an Image shews the Body described, and yet is not the Body of that which is seen, as it seems to be; and it is seen to have eyes, but it sees nothing, and ears, but hears nothing at all; and all other things hath the picture, but they are false, deceiving the eyes of the beholder, whilest they think they see the Truth, and yet they are indeed but lies.

10. As many therefore as see not Falshood, see the Truth.

11. If therefore we do so understand, and see every one of these things as it is then we see and understand true things.

12. But if we see or understand any thing besides, or otherwise, than that which is, we shall

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shall neither understand, nor know the Truth.

13. *Pat.* Is Truth therefore upon Earth, O Father?

14. *Herm.* Thou dost not misse the mark, O Son. Truth indeed is no where at all upon Earth, O *Pat.*, for it cannot be generated, or made.

15. But concerning the Truth, it may be that some men, to whom God will give the good seeing Power, may understand it.

16. So that unto the Minde and Reason, there is nothing true indeed upon Earth.

17. But unto the true Minde and Reason, all things are fantasies or appearances, and opinions.

18. *Pat.* Must we not therefore call it Truth, to understand and speak the things that are?



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19. **Herm.** But there is nothing true upon Earth.

20. **Lat.** How then is this true, That we do not know any thing true? how can that be done here?

21. **Herm.** O Son, Truth is the most perfect Vertue, and the highest Good it self, not troubled by Matter, not encompassed by a Body, naked, clear, unchangeable, venerable, unalterable Good.

22. But the things that are here, O Son, are visible, incapable of Good, corruptible, passible, dissolveable, changeable, continually altered, and made of another.

23. The things therefore that are not true to themselves; how can they be true?

24. For every thing that is altered, is a lie, not abiding in what it is; but being changed  
it

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it shews us always, other, and other appearances.

25. *Fat.* Is not man true, O Father?

26. *Herm.* As far forth as he is a Man, he is not true, Son; for that which is true hath of it self alone its constitution, and remains, and abides according to it self, such as it is.

27. But man consists of many things, and doth not abide of himself; but is turned and changed, age after age, *Idea* alter *Idea*, or form alter form; and this while he is yet in the Tabernacle.

28. And many have not known their own children after a little while; and many children likewise have not known their own Parents.

29. Is it then possible, O *Fat.*, that he who is so changed, is not to be known, should be

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true? no, on the contrary, he is Falshood; being in many Appearances of changes.

30. But dothou understand the True to be that which abides the same, and is Eternal, but man is not ever, therefore not True; but man is a certain Appearance, and Appearance is the highest Lie or Falshood.

31. **Mat.** But these eternall Bodies, Father, are they not true through they be changed?

32. **Herm.** Everything that is begotten, or made, and changed, is not true; but being made by our Progenitor, they might have had true Matter.

33. But these also have in themselves, something that is false, in regard of their change.

34. For nothing that remains not in it self, is True.

35. **Mat.**

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35. **Pat.** What shall one say then, Father, that only the Sun, which besides the Nature of other things, is not changed but abides in it self, is **Truth**?

36. **Herm.** It is Truth, and therefore he is only intrusted with the Workmanship of the World, ruling and making all things, whom I do both honour, and adore his Truth; and after the **One**, and First, I acknowledge him the Workman.

37. **Pat.** What therefore dost thou affirm to be the first Truth, O Father?

38. **Herm.** The **One** and **Only**, O **Pat**, that is not of Matter, that is not in a Body, that is without Colour, without Figure or Shape, Immutable, Unalterable, which always is; but Falshood, O Son, is corrupted.

39. And

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39. And corruption hath laid hold upon all things on Earth, and the Providence of the True encompasseth, and will encompasse them.

40. For without corruption, there can no Generation consist.

41. For Corruption followeth every Generation, that it may again be generated.

42. For those things that are generated, must of necessity be generated of those things that are corrupted, and the things generated must needs be corrupted, that the Generation of things being, may not stand still or cease.

43. Acknowledge therefore the first Workman by the Generation of things.

44. Consequently the things that are generated of Corruption, are false; as being sometimes

times one thing, sometimes another: For it is impossible, they should be made the same things again; and that which is not the same, how is it true?

45. Therefore, O Son, we must call these things fantasies or appearances.

46. And if we will give a man his right name, we must call him the appearance of Manhood; and a Childe, the fantasie or appearance of a Childe; an old man, the appearance of an old man; a young man, the appearance of a young man; and a man of ripe age, the appearance of a man of ripe age.

47. For neither is a man, a man; nor a childe, a childe; nor a young man, a young man; nor an old man, an old man.

48. But the things that pre-exist, and that are, being changed, are false.

These

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49. These things understand thus, O Son, as these false Operations, having their dependance from above, even of the Truth it self.

50. Which being so, I do affirm, that Falshood is the Work of Truth.

*The End of the Fifteenth Book,*

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THE



THE  
Sixteenth Book  
OF

*Hermes Trismegistus.*

*That none of the things that  
are, can perish.*

**H**erm. We must now speak  
of the Soul and Body, O  
Son; after what manner the  
Soul is Immortall; and what  
operation that is, which con-  
stitutes the Body, and dissolves  
it.

2. But in one of these is  
Death, for it is a conception of  
a name, which is either an  
empty word, or else it is wrong-  
ly called Death, (*θάνατος*) by the  
taking

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taking away the first letter, in-  
stead of Immortal (*ἀθάνατος*.)

3. For Death is destruction,  
but there is nothing in the  
whole World that is destroy-  
ed.

4. For if the World be a  
second God, and an Immortall  
living Wight, it is impossible  
that any part of an Immortall  
living Wight should die.

5. But, all things that are in  
the World, are members of the  
World, especially Man, the  
reasonable living Wight.

6. For the first of all is God,  
the Eternall, and Unmade, and  
the Workman of all things.

7. The second is the World,  
made by him, after his own  
Image, and by him holden to-  
gether, and nourished, and  
immortalized; and as from its  
own Father, ever living.

8. So that as Immortall, it  
is

*Hermes Trismegistus.* 133

is ever living, and ever immortal.

9. For that which is ever living, differs from that which is eternall.

10. For the Eternall was not begotten or made, by another ; and if it were begotten or made, yet it was made by it self, not by any other, but it is always made.

11. For the Eternall, as it is Eternall, is the Universe.

12. For the Father himself, is Eternall of himself ; but the world was made by the Father, ever living, and immortal.

13. And as much Matter as there was laid up by him, the Father made it all into a Body, and swelling it, made it round like a Sphere ; endued it with Quality, being it self immortal, and having Eternal Materiality.

14. The Father being full  
of

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of Ideas, sowed Qualities in the  
Sphere, and shut them up, as in  
a Circle, deliberating to beau-  
tifie with every Quality, that  
which should afterwards be  
made.

15. Then cloathing the Uni-  
versall Body with Immortality,  
lest the Matter, if it would de-  
part from this Composition,  
should be dissolved into its own  
disorder.

16. For when the matter was  
incorporeal, O Son, it was  
disordered, and it hath here  
the same confusion daily revol-  
ved about other little things,  
endued with Qualities, in point  
of Augmentation, and Dimi-  
nution, which men call Death;  
being indeed a disorder hap-  
pening about earthly living  
wights.

17. For the Bodies of Hea-  
venly things, have one order,  
which

*Hermes Trismegistus.* 235  
which they have received from  
the Father at the Beginning,  
and is by the instauration of  
each of them, kept indissolve-  
able.

18. But the instauration of  
earthly Bodies, is their confi-  
scent; and their dissolution re-  
stores them into indissoluble,  
that is, Immortal.

19. And so there is made a  
privation of Sense, but not a de-  
struction of Bodies.

20. Now the third living  
wight is Man, made after the  
Image of the World; and ha-  
ving by the Will of the Father,  
a Minde above other earthly  
wights.

21. And he hath not onely a  
sympathy with the second God,  
but also an understanding of the  
first.

22. For the second God, he  
apprehends as a Body; but the  
first,

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first, he understands as Incorporeal, and the Mind of the Good.

23. **Lat.** And doth not this living wight perish?

24. **Herm.** Speak advisedly, O Son, and learn what God is, what the World, what an Immortall Wight, and what a dissolvable One is.

25. And understand that the World is of God, and in God; but Man of the World, and in the World.

26. The Beginning, and End, and Consistence of all, is God.

*The End of the sixteenth Book,*

THE

# The Seventeenth Book

OF

*Hermes Trismegistus.*

*To Asclepius, to be truly wise.*

**B**Ecause my Son **Lat**, in thy  
abience, would needs learn  
the Nature of the things that  
are : He would not suffer me to  
give over (as coming very young  
to the knowledge of every Indi-  
viduall) till I was forced to dis-  
cours to him many things at  
large, that his contemplation  
might from point to point, be  
more easie and successfull.

2. But to thee, I have thought  
good to write in few words, chu-  
sing out the principall heads of  
the things then spoken, and to  
interpret



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interpret them more mystically, because thou hast, both more yeers, and more knowledge of Nature.

3. All things that appear, were made, and are made.

4. Those things that are made, are not made by themselves, but by another.

5. And there are many things made, but especially all things that appear, and which are different, and not like.

6. If the things that be made and done, be made and done by another, there must be one that must make, and do them; and he unmade, and more ancient than the things that are made.

7. For I affirm the things that are made, to be made by another; and it is impossible, that of the things that are made, any should be more ancient than all, but only that which is not made

8. He

8. He is stronger, and One, and only knowing all things indeed, as not having any thing more ancient than himself.

9. For he bears rule, both over multitude and greatnesse, and the diversity of the things that are made, and the continuuity of the Facture, and of the Operation.

10. Moreover, the things that are made, are visible, but he is invisible; and for this cause, he maketh them, that he may be visible; and therefore he makes them alwayes.

11. Thus it is fit to understand, and understanding to admire, and admiring to think thyself happy, that knowest thy naturall Father.

12. For what is sweeter than a naturall Father?

13. Who therefore is this, or how shall we know him?

14. Or

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14. Or is it just to ascribe unto him alone, the Title and Appellation of God, or of the Maker, or of the Father, or all Three? That of God, because of his Power; the Maker, because of his Working and Operation; and the Father, because of his Goodnesse?

15. For Power is different from the things that are made; but Act or Operation, in that all things are made.

16. Wherefore, letting go all much and vain talking, we must understand these two things, **What which is made, and him which is the Maker;** for there is nothing in the middle between these Two, nor is there any third.

17. Therefore understanding All things, remember these Two; and think that these are All things, putting nothing into doubt;

doubt; neither of the things above, nor of the things below; neither of the things changeable, nor things that are in darknesse or secret.

18. For All things, are but Two things, **That which maketh**, and **that which is made**; and the One of them cannot depart, or be devided from the other.

19. For neither is it possible, that the Maker should be without the thing made, for either of them is the self same thing; therefore cannot the One of them be separated from the other, no more then a thing can be separated from it self.

20. For if he that makes be nothing else, but that which makes alone, **Simple uncompounded**, it is of necessity, that he makes the same thing to himself, to whom it is the **Generation**

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tion of him that maketh to be  
also All that is made.

21. For that which is generated or made, must necessarily be generated or made by another, but without the Maker that which is made, neither is made, nor is; for the one of them without the other, hath lost his proper Nature by the privation of the other.

22. So if these Two be confessed, That which maketh, and that which is made, then they are One in Union; this going before, and that following.

23. And that which goeth before, is, God the Maker; and that which follows, is, that which is made, be it what it will.

24. And let no man be afraid, because of the variety of things that are made or done, lest he should cast an aspersion  
of

*Hermes Trismegistus.* 243

of basenesse, or infamy upon God; for it is the only Glory of him to do, or make All things.

25. And this making, or facture, is as it were the Body of God, and to him that maketh, or doth, there is nothing evil, or filthy to be imputed, ~~or there is nothing thought~~ evil, or filthy.

26. For these are Passions that follow Generation, as Rust doth Copper, or as Excrements do the Body.

27. But neither did the Copper-smith make the Rust, nor the Maker the Filth, nor God the Evilnesse.

28. But the vicissitude of Generation doth make them, as it were to blossom out; and for this cause did make Change to be, as one should say, The Pur-

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gation of Generation,

29. Moreover, is it Lawfull  
for the same Painter to make  
both Heaven, and the Gods,  
and the Earth, and the Sea, and  
Men, and bruit Beasts, and  
inanimate Things, and Trees;  
and is it impossible for God to  
make these things? O the  
great madnesse, and ignorance  
of men in things that concern  
God!

30. For men that think so,  
suffer that which is most ridicu-  
lous of all; for professing to  
blesse, and praise God, yet in  
not ascribing to him the making  
or doing of All things, they  
know him not.

31. And, besides their not  
knowing him, they are extream-  
ly impious against him, attribu-  
ring unto him Passions, as Pride,  
or Oversight, or Weaknesse,  
or Ignorance, or Envy.

32. For



*Hermes Trismegistus.* 245

32. For if he do not make, or do all things, he is either proud, or not able, or ignorant, or envious, which is impious to affirm.

33. For God hath only one Passion, namely, Good; and he that is good, is neither proud, nor impotent, nor the rest; but God is Good it self.

34. For ~~God~~ is all Power, to do or make all things, and every thing that is made, is made by God, that is, by the Good; and that can make, or do all things.

35. See then how he maketh all things, and how the things are done, that are done; and if thou wilt learn, thou mayest see an Image thereof very beautifull, and like.

36. Look upon the Husbandman, how he casteth Seeds into the Earth; here Wheat, there Barly,

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Barly, and elsewhere some other Seeds.

37. Look upon the same Man, planting a Vine, or an Apple-Tree, or a Fig-Tree, or some other Tree.

38. So doth God in Heaven sow Immortality, in the Earth Change in the whole Life, and Motion.

39. And these things are not many, but few, and easily numbered; for they are all but four, God and Generation, in which are all things.

*The End of the Seventeenth Book.*

**FINIS.**

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Hermes his { Divine Pymander,  
                                  *and* Asclepius.

*Hermes Trismegistus*

HIS

Second Book,

CALLED

*Asclepius.*

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Containing fifteen Chapters,

With

A Commentary.

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LONDON,

Printed for *Thomas Brewster*, at  
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Church-yard, near the  
West End.

MDCLVII.

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MDCCLVII.

I

THE  
Second Book

OF  
*Hermes Trismegistus.*

---

CHAP. I.

**T**Hou, Asclepius, serves  
in stead of a Sun un-  
to me; for God hath  
brought thee to us,  
that thou mightest be present  
with us in thy divine Discourse,  
being such which may seem  
worthy to carry a greater lustre  
of Piety and Religion, than all  
the works before done of us, or  
any gifts inspired by divine In-  
spiration; which if understand-  
ingly thou shalt regard, thou  
shalt be richly filled with all



2 The second Book of

good things thorowout thy whole Soul: If notwithstanding there be many good things, and not one generall, in which all things are, for the one is perceived to consent and agree with the other; all these things belong to that One, and that One is All; for the one so coheres to the other, that they cannot be separated. But in the future Discourse, by a diligent hearkening, thou shalt fully know it. But thou, O **Asclepius**, proceed a little, and call forth him which should be present; who entering, **Asclepius** also suggesteth **Ammon** to be present. **Arismegistus** saith, No Envie hindereth **Ammon** from us; for to his name we remember many things to be written of us, as also to his loving and dear Son, many things of naturall Philosophy, and of many  
Out-

*Hermes Trismegistus.* 3

Out landish and strange things:  
but this Tractate I will ascribe  
to your name, neither call any  
other save **Amnon**, lest a molt  
devout Discourse of so weighty  
a matter should be violated by  
the intervention and presence of  
many comers; for it is an argu-  
ment of no honest and religious  
heart, to publish a Tractate re-  
plenisht with the fulnesse of the  
divine Majesty, to the view of  
every mans conscience. Holy  
**Amnon** being now entered into  
a private clolet, fitted with the  
Religion of four men, and the  
Divine Presence of God, in  
much reverence and secrecie he  
**begins** thus to declare himself  
in the name of all the **Hermes**-  
**tes** to the consciences and souls  
of them who are prepared to  
hear.

**Trism.** O **Asclepius** the soul  
of every man is immortall, but

4 The second Book of  
not all alike; for there is a difference both in the time and manner.

**Asclep.** No indeed, O **Trismegistus**, for every Soul is of one quality.

**Trism.** O **Asclepius**, how quickly hast thou learned, by the very light of reason; for said I not this, That all things are one, and one all things? that all things were in the Creatour, before he created all things; neither unworthily is he said to be All, whole parts are all things: therefore in this whole Discourse have a care to remember him, who being One, is All, even the very Creatour of all things; all things descend from Heaven into the Earth, into the Water, and into the Air. The Fire onely, in that it is carried upward, is lively subservient to that which descends; for  
what-

*Hermes Trismegistus.* 5

whatsoever descends from above is generating, and whatsoever ascends upward is nourishing; the earth alone abiding in it self, is the receiver of all things, and the restorer of all things she receiveth. In this therefore wholly (as you said) even all things, both the Soul and the World, are naturally moved and concluded. So the various equality of every shape being differenced, that the **Species** of the qualities, by distance, may be known to be infinite, yet so united to this, that the whole may seem one, and from that one, all to have their being; wherefore the whole World are the four Elements of which it is compounded, Fire, Water, Earth, Air; one World, one Soul, one God. Now be thou present with me, as much as thou art able, both in minde, and wisdom for the reason of

6 The second Book of  
the Divinity which is to be  
known by the divine intention  
of the understanding, is most  
like unto a Torrent running  
with a violent and swift stream  
from a high Rock, whereby it  
glides away from the under-  
standing of such, who are either  
Hearers or Dealers in it.

The  
COMMENTARY.

*This first Chapter teacheth,  
that all things belong to one, and  
that all things are one, of one, as  
from which all things are, One;  
as all the effects which in their  
cause are one, as that every mans  
Soul is immortall: but yet after  
a different sort. All things de-  
scend from Heaven; that which  
descendeth affords generation, that  
which ascendeth and goeth up-  
ward, giveth onely life. This  
thing*

Hermes Trismegistus. 7

thing to be one, of which all things are: and this which is all things to move the world, and all the forms of which the world is compounded, to wit, the Fire, the Air, the Water, and the Earth. And as all bodies make one body of one world, so it will have all the forms of things to make one uniform form of one world, which it calleth the Form of the world; and these are one Body, one Soul, one World, one God; from whom Divine Understanding and the Word passeth from above, with a swift lightening downwards, like unto a swift Torrent, which flows into, and fills all things, and this Divine Wisdom and the Word, what is it (I pray) but the Divinity, or Divine Wisdom it self, which is the Creator of all things, which as the wise man sings, is the onely Mover of all things, and which being one can

8 The second Book of  
*do all things, and which abiding  
in it self changeth all things.  
This is the first part.*

---

## CHAP. II.

**H**Eaven therefore is the  
visible preserver of all  
those bodies whose encrease and  
decrease the Sun and Moon, have  
as it were power of. But God  
who is the Creator of all things  
is the Governour of Heaven, and  
of its Soul, and of all things in  
the world. For from all the  
foresaid things, of all which  
there is a Governour, there  
is a frequent influence carried  
through the world by nature it  
self, and by the soul of every  
Genus and Species in it: for the  
world is prepared of God to be



*Hermes Trismegistus.* 9

a receptacle of every sort of Species or form; and fashioning out nature by the forms; hath brought the world by the four Elements even to Heaven. All the works of God which are pleasing to the eye, and which hang over us are divided into Species, and in that manner I am now about to relate. The **Genera**, or kinds, of all things follow their **Species** for that the **Genus** is the totality, or substance of it, & the **Species** a part of the **Genus**: wherefore there is a **Genus** of good Spirits, and a **Genus** of bad, as also of men; and likewise of Birds, and of all things which the world hath, it begets **Species** like to it self: there is another **Genus** of brute Beasts wanting indeed understanding and reason, but yet not a soul or life, whereby it takes delight in Benefits, & pines and mournes



10 The second Book of

mournes away at injuries. I  
say of all things which live on  
the Earth by the preservation of  
Roots, and Plants, whose **Spe-**  
**ties** are dispersed throughout  
the whole Earth, the very Hea-  
ven it self is full of the Majesty  
of God, whose **Genus** inhabi-  
teth that place where all **Spect-**  
**es** are immortall; for the **Spe-**  
**ties** is a part of the **Genus**, as the  
Soul a part of man being a point  
of necessity to follow the qua-  
lity of it **Genus** from whence it  
proceeds, that albeit every **Ge-**  
**nus** or kind be immortall,  
yet every **Species** is not  
immortall; but the **Ge-**  
**nus** of the godhead and the  
**Species** are immortall, yet the  
kinds of other things whose  
eternity remaines in the **Genus**,  
albeit it dyes in the **Species**, is  
yet preserved by the fruitful-  
nesse of growing: therefore the  
**Species**

**S**pecies are mortall as man is mortall, his soul immortal; yet with every **Genus** the **Species** of every **Genus** is mixed, some which before were made, some made of these; but all these which were made are either of God, of Angels, or of men; being all formes most like unto their kindes: for it is impossible for Bodies to be formed without the will of God; **Species** to be fashioned without the help of Spirits, or brute Beasts to be ordered or disciplined without men. Whatsoever therefore ill Spirits swarving from their kind are joynd into the form of any **Species** of a divine **Genus**, are by that Proximity and nearnesse accounted like unto Gods, but the **Species** of which Spirits, persevering in the quality of their kind, and these loving the wisdom of man are called Spirits;

12 The second Book of  
rits : there is also the like **Species**  
of men, but more large; for  
the **Species** of mankind is of  
many Shapes, and full of variety,  
and coming from above from  
the aforesaid fellowship makes  
a conjunction of necessity almost  
with all other **Species**, in which  
respect it comes nearest to God;  
who with Divine worship hath  
joynd himself unto God, even  
in that holinesse he requires;  
and they come nearest to ill  
Spirits, who joyne themselves  
to them: and those men who are  
contented with a mediocrity in  
their **Genus**, shall be like those  
**Species** they resemble and  
joyne themselves to.

The  
**COMMENTARY.**

*The Second Chapter for the better  
understanding of what is and  
shall*

shall be said, intimateth that Mercurius doth use the word Animal in a far other signification then we have accustomed, as also the word Anima. For out of the Second Dialogue of Pimander he defineth the Soul by motion; wherefore whatsoever hath a moving faculty by the observance of his speech, hath Animam a Soul; whatsoever hath Soul and Body is Animal. The Heaven therefore is an Animal, so likewise the world, Plants, and the Elements. But it is our custome only to call that an Animal, which is a living Creature, and hath sense; Anima we define not only by motion but by Life, Sense, Voluntary motion, and Understanding. Therefore when we hear of the word Animal let us take it in his sense, and not in our own. But now to the Dialogue; he compareth Heaven and Heavenly bodies to other sensible things

## 14 The second Book of

as a man to other Creatures ; but yet man with other Creatures as a reasonable Soul , and Heaven with other sensible things as a sensible preserver. But that God is the Ruler & Governor of all things which are in the world , is nothing else , but that God provideth for all things , dispenseth all things in their kinds and Species , of all which the World is the receptacle , and God imparteth to every one as to a fit instrument some gift or propriety ; as the Sun and Moon are the Divine Organs for the Springing and growing of things , and for their encrease , and decrease , and disposeth of men by Angels , and of brutes by men. But what he speaks of spirits , that Species cannot be formed without their help , and that certain have cleaved to a divine Genus , and in nearness and conversation have been accounted like unto Gods , and certain

*Hermes Trismegistus.* 15

certain in the quality of their Genus to have persevered Lovers of the wisdom of men. We know, out of the sacred Scriptures, that those Angels which kept not their first State, but left their habitation, were reserved in everlasting chains, under darkness unto the judgment of the great day: for albeit they counterfeited themselves to be Lovers of men, yet they love them not, but draw them to the same damnation which they themselves have had from the Beginning. They counterfeited even to love, when they brought death upon all men, saying, Ye shall not die, but shall be as Gods knowing good and evil: what therefore he here speaketh of Angels or Spirits, can not seeme fitly to be applyed to any divine knowledge, but to imitate the error of the Gentiles; but what he speaks of men are those which cleave unto God and grow religious,

## 16 The second Book of

religious; but those which joyne themselves unto evil Spirits we confesse to be those which shall be received into the Company of Devils; and shall be joyned unto the evil Angels which shall be reserved, (as hath been said) in eternal chaines under darknesse unto the great day; for we know it pronounced out of Gods mouth what he will say to them on the left hand in the day of Judgment, Depart from me ye cursed into everlasting fire, prepared for the Devil, and his angels; and who are those, but those who are joyned unto them, and love the works of darknesse in this life? Thus much for the Second Chapter.

CHAP.



CHAP. III.

**I**N this regard, O *Asclepius*,  
Man is a great miracle, a Crea-  
ture both to be revered and  
honored being after the nature &  
Image of God, as though he were  
a God. This the Angels know,  
for as much as they were created  
after the same nature, but dis-  
dained part of the humane Na-  
ture, & relied only on the Divine  
Nature. O therefore, the more  
temperate the Nature of man is,  
and comes nearest to God and to  
the divinity, the more he de'pis-  
eth that part of his, whereby he  
becomes earthly; all other  
things below, with whom he  
must



18 The second Book of

must needs be, he knoweth with a Heavenly disposition, and are near unto him in way of Charity, yet his desires are in heaven: so therefore he is happily placed in the midst, that what things are here below him he loveth, and is himself beloved of those things above. He inhabiteth the earth, and by his agility is mixed with the Elements, yet by the sharpnesse of his understanding he divideth into the depths of the ~~Sea~~; all things appear manifest to him neither do the Heavens seem to be above his reach, but as it were near by the quicknesse of his Spirit; no obscurity or darknesse of Air, can disturbe his fantasie, no thicknesse of ground can hinder his endeavour, nor depth of water hinder his eyesight; all things are the same with him, even all creatures whether  
whether

*Hermes Trismegistus.* 19

whether they take root from above or below. Things without life, grow upwards from one root into woods and bushes; some are nourished with two Elements, some with one; the food is for two parts, the Life and the Body, of which the **Animal** consisteth. The soul of the World is alwaies nourished by a continuall and restless agitation. Corporeall things encrease and are nourished by such things which the water and earth affordeth. The Spirit, of which all things are full, is mixt with all things, quickens and inlivens all things, adding sense unto the understanding of man, which fifth part by Divine Inspiration is only granted to man; and which not to be seen in any other Creatures doth beautifie advance and lift up the understanding of man to the knowledge

20. The second Book of  
knowledge of divine mysteries;  
but for that I am put in minde  
to speak of the understanding,  
I will hereafter expound the  
reason of it unto you; for it is  
most holy, excellent, and no lesse  
than that which belongs to the  
Divinity it self: but now I will  
dispatch what I began; for I said  
in the beginning, that in the  
nearnesse and conjunction of  
the Deity onely, men enjoy the  
favour of God: for whosoever  
have attained to so much felicity,  
that they perceive that Divine  
Sense of Understanding, they are  
nearest unto the Divinity and  
Wisdom of God, which men onely  
partake of.

**Asclep.** O **Trismegistus**,  
there is not a like understanding  
of all men.

**Trism.** O **Asclepius**, All  
men have not attained that true  
Understanding, but apprehending  
ing

ing some false fantasie, and that without any true reason, out of a rash opinion, are meerly deceived, which begets wickednesse in the minde, and transforms the best man into the nature and likenesse of a beast. But of the Understanding and the like, when I come to speak of the Spirit, I will give you the full reason; for man is only of two parts: the one part simple, which the Græcians call *εισωδον*, or which we call the Image of God; but the other fourfold, which the Græcians call *κοσμικον*, and we the earthly substance, or pourtraiture, being the body, in which is inclosed that which we have affirmed to be the divine part of man, which is his Soul. In which the pure Divinity of the Soul, with the sense and feeling of a clear conscience, resteth at peace within it self, as within a Castle of Defence. *The*

## 22 The second Book of

### The COMMENTARY.

This third Chapter extolleth the dignity of man, in which the Authour of so great benefits is chiefly to be acknowledged, and for ever to be praised and lauded, who hath honoured man with such excellent gifts; for, as he meaneth, man is made, that he might be like unto Angels, acknowledging them both to be, and that they are born with him, whom he hath to be his Guardians and Preservers, even from the first beginning of his nativity, consisting of a nature near unto Immortality, marked with the character or image of God, compounded of a mortall and immortall, earthly and supernaturall part: but who soareth after diuine things, despiseth and undervalnes

Hermes Trismegistus. 23

values these earthly, hath his assistance in immortall and heavenly things, looks up and sighs after Heaven, knowing that to be the place of the better part of him, & of neereſt affinity to his Soul: nevertheless, he is placed here in the middeſt of the world, tying other things here below unto him, with whom (by Divine Ordinance) he knows he muſt needs be in the bond of love and charity, loving ſo theſe earthly things, that he may be loved of heavenly. He inhabiteth the earth by his agility, is mixed with the elements, & by the ſharpeſſe of his underſtanding deſcends into the deepeſt. All things are manifeſt to him, the Heavens ſeem not to be above his reach: for that by the quickneſſe of his Spirit he perceives them to be (as it were) neer unto him. The darkneſſe of the air can neither confound the intention of his minde,

## 24 The second Book of

nor yet the thicknesse of the earth  
hinder his endeavour, or the depth  
of the waters obscure his eye-sight,  
and above all creatures, God hath  
beautified, advanced, and lifted up  
the understanding of man, to par-  
take of Divine Knowledge; the un-  
derstanding being onely the cele-  
stially and immortall part, and  
challengerh a Divine Essence, and  
some men have attained to this Di-  
vine Knowledge, and therein are  
happy, bearing alwayes a zealous  
and religious minde towards God.  
Others content themselves onely  
with a shadow of Divine Know-  
ledge, which who so followeth, er-  
reth and is deceived; for this  
mist of a shadow of godlinesse, be-  
getteth wickednesse in their mindes  
which are so deceived, and trans-  
forms a man (though by nature  
a creature good and divine) into  
the likenesse and condition of a  
beast.

CHAP.



CHAP. IV.

**A**sclep. Why then, O Trismegistus, must man have his abode in the world, and not most happily live in that part where God is?

Trism. Thou rightly enquirest, Asclepius: For we also beseech God, that he will enable us to give the reason; for seeing all things depend on his will, then even those also which are most mylterious, the reason of which we endeavour to unfold, by our present discourse: Hear therefore, O Asclepius: The Lord who is the Creatour of all things, whom we truly call God, made the world first, which might be perceived and seen: but yet I affirm it to have



## 26 The second Book of

no sense. For of this, whether it hath or no, I will declare another time; but so that it may be seen of all. Because therefore he made this first, and that the work seemed fair and good unto him, as most full of the variety of good things, he loved it as a part of his Divinity and Power; and therefore, because it was of such excellencie and goodnesse, he would have Man made, that he might behold the works he had thus made, and likewise imitate his Wisdom and Providence; for the will of God is the chiefest perfection, in that he fulfilled both his will and his deed, in one and the same moment of time. When therefore God perceived that that image of his (the Soul) could not be studious of all things, unlesse he should cloath it with an earthly covering, he builded for  
it

it this house of clay, confounding and mixing both parts into one, as much as each body should be capable: Wherefore he made Man of an immortall Soul, and mortall Body, that being a Creature thus composed, he might satisfie both ends, which was, to be in admiration of Heaven and to pray for spirituall and heavenly things, and to inhabit, and govern these earthly things below: and I do not onely avouch the Earth and the Water to be mortall things, which two (out of the four Elements) Nature hath subjected to the use of man; but all other things whatsoever belonging to man, as tillage, pastorage, buildings, ports, shipping, navigation, traffique, & merchandise, which is the strongest bond of humane Society: And there is a part of the world which is Water and

28 The second Book of  
Earth that which is the Earthly  
part of the world is preserved  
for the knowledge and use of  
Arts, and discipline without  
which God would not have the  
world to be perfect, for necessity  
followeth the pleasure of God;  
and the effects follow his will;  
for it is not credible that God  
should be displeased with his  
own will for he knew long be-  
fore what would be, and  
what would please him.

The  
**COMMENTARY.**

This fourth Chapter, why God did  
not place man in the spirituell regi-  
on but in this world; and the an-  
swer is plaine, and also why he  
formed man of both natures a  
mortall and immortall; and why  
the soul which he created after his  
own Image and likenesse, he put in

a corporeall and earthy closure;  
 and that the will of God is the chief  
 perfection of things, which necessity  
 follows, and effect the necessity;  
 for God fulfilled both his will, and  
 his deed in one and the same in-  
 stant of time. That he calleth the  
 world, the second Deity, is as much  
 as if you should call a second duetis  
 and unity; for two is one and one  
 two, but one is absolutely one, but  
 two not absolutely one but by par-  
 ticipation and contraction one, and  
 the unity one. So there is one ab-  
 solutely God, but the world is not  
 God, but God by participation,  
 being the very stamp of all sensible  
 and detectable things. Thus, for  
 the fourth part of Alclopins.

30 The second Book of

CHAP. V.

**B**Ut, O Asclepius, I observe  
that thou dost earnestly de-  
fire to heare, how a man may  
come to enjoy that musically  
harmony and divine Worship,  
which belongs to heaven.  
Wherefore hear, O Asclepius,  
there is one frequent assemblie  
amongst men for this service of  
God; and this no other Crea-  
ture can perform but man  
alone. For God is only plea-  
sed and delighted that man  
should extoll his admired work,  
sing praises of thanksgiving un-  
to him, and perform such wor-  
ship and service as belongs to  
his holy name. Neither do  
those heavenly graces unwor-  
thily descend into the congrega-  
tions

*Hermes Trismegistus.* 31

tions of men, lest that this earthly World should seeme unbeautified in respect of the want of this heavenly and sweet Musick; but rather that his name who is the Father of all things, might be celebrated with the well tuned voices, and comely praises of men. So that neither in heaven nor earth this sweet Harmony of thanksgiving might cease; for there are some men (though few in number) that are indued with so divine and holy a spirit, that their care is only to please, reverence, and serve the Lord: but whosoever through the confusion of both natures, the flesh prevailing, have darkned their spirituall understanding, they are so much given over to their own lusts, and are only intent upon these outward and lower things. Therefore a man is not to be

## 32 The second Book of

esteemed the weaker in respect  
that he is in part mortall, but  
peradventure thereby he may  
seem the more fitly and effectually  
composed to encrease in  
full knowledge and understand-  
ing, to wit, because unlesse he  
had been made of both natures  
he could not have sustained  
both, therefore was he framed  
of both that he might have both  
an earthly and divine choice.  
I desire thee O **Arsenius**, not  
only to harken unto the reason  
of this tractate; but also to en-  
tertain it with much Zeal & fer-  
vency of Spirit. For the reason  
to many is incredible, but to  
devouter mindes it seemes true  
and good; wherefore from  
hence I will begin.

The



The  
**COMMENTARY.**

This fifth Chapter sets forth  
that sweet Musick granted to men,  
to set forth the praises of God, which  
we know the prophet did well con-  
ceive, who being full of the spirit of  
God, commanded to sing psalmes  
unto the Lord with a loud voice,  
and in the assemblies to praise the  
Lord, upon the Cymbals, upon  
the Lute, Harp, and Organs, for  
this is the chief end both of singing  
and Musicks. The Letter is in  
it self conspicuous.

**CHAP. VI.**

**T**He Lord of eternity is first  
God, secondly the World,  
and thirdly Man. The maker  
of

34 The second Book of  
of the World is God, and all  
things therein governing all  
things with man whom he hath  
appointed **Uicegerent** or go-  
vernor, whom he hath made pro-  
perly to take the Charge of his  
whole work, that both he and  
the world might be an Orna-  
ment of praise unto himself,  
that by this divine composition  
of man, the world in Greek  
might be the more truly called  
*Ὁρμητις*, that is, an Order or Or-  
nament. For he knew himself,  
and knew the world to wit that  
remembering what resem-  
blance it had with his parts,  
what was for his use, and what  
for his service, He might la-  
bour to give praise and great  
thanks unto God and to hon-  
our his Image; being not Igno-  
rant; that he was made also  
after the Image of God, of  
which there are two Images, to  
wit

with the world and man; whereby it cometh to passe, that for as much as there is but one joyning together on that part, he consists of soul and sense, and Spirit and understanding he is divine, and thereby may seeme to ascend up into heaven; but on his earthly part which consists of fire, water, and air, he remaines a mortall Creature upon earth, is altogether fixed on the things below and swallowed up of Nature; for so man is partly divine and partly mortall abiding in one body, but he hath a measure of each.

Religion before all men (which a virtuous life follows) seemes only then to be perfect, when there is a contempt of all lustfull desires and unlawfull concupiscence, assisted with all manner of virtues. For all such things are contrary to the Soul  
and

36 The second Book of  
and Spirituall understanding,  
which are possessed with a corpor-  
al, and earthly desire which are  
well called by the name of goods  
or possessions, in that they are  
not born with us but afterwards  
are possessed of us, wherefore  
all things of this kind are differ-  
ing from man that we may even  
despise the body, and those  
things which we greedily cover,  
or any vice or wickednesse  
which we lustfully desire, for  
so far as he is led by reason; so  
far he is a man; that contem-  
plating of the divinity, he may  
contemn and despise that part of  
his, which is mortall, but only  
so far as necessity compells for  
preservation of the soul. For,  
that man may be most perfect in  
either part, observe him in each  
to be formed of four Ele-  
ments, or principall parts with  
two hands and two feet, and  
other members of his body, with  
which

*Hermes Trismegistus.* 37

which he may do service to this lower or earthly world, but with his other four parts, to wit, his understanding, soul, memory, and providence, he searcheth and looketh into all divine causes and things, from whence it happens that man with a Restles search enquires into the diversities, qualities, and effects of things. But being hindered by the weight, and too much Imperfection of his body, he cannot properly foresee the true naturall causes of things. This man therefore, so framed and fashioned, and that for such a ministry & service commanded of the great God, as in decently governing the world, piously worshiping his God, & worthily & strictly obedient to both the wills of God, what gift dost thou think he shall be recompensed with? for seeing that this world is the work of God, and man by

### 38 The second Book of

by his labour and industry preserveth and encreaseth the beauty of it, joyneth his labour with the will of God; when by the help of his body, and by daily paines and care he adorneth that ~~Species~~ and forme, which by divine wisdom he first created, but with that with which our parents were rewarded? with which also that we may be rewarded, if it may seem good to his wisdom, we do most earnestly pray and desire, that he will releafe and free us out of this worldly prison, deliver us from these earthly bonds; and restore us like unto the divine nature, pure and holy.

**A**sclepe Thou saiest the very truth, **O Trismegistus**, for this is their reward who live piously towards God, and faithfully to the World; but to them that live otherwise, and wickedly, both

from God, and from the World. a

a passage is denied them into heaven, and a fearfull change into other shapes, unbeseeming a righteous soul. But to proceed, O *Trismegistus*, sundry soules under the hope of future eternity are much indangered in this world, which seemes to some Incredible, to some Fabulous and to others Ridiculous; for the fruit which is reaped by worldly possessions in this temporall life, seemeth to be a very sweet thing; wherefore it obliquely holdeth the soul; that it cleaveth too much on that part of it which is mortall; neither suffers it to take notice of the divine part; envy hating immortallity: for I will, as it were by foreknowledge tell you, that none after us shall have simple election, which is true Philosophy; being a frequent beholding a holy worship and knowledge



40 The Second Book of  
knowledge of the divinity, for  
many do confound it after a di-  
vers manner; how therefore do  
many men corrupt this in-  
comprehensible Philosophy, or  
diversly confound it.

**Aristm.** O **Asteleptus**, in this  
manner mixing it by little de-  
vices into diyers disciplines not  
comprehensible, of Arithmetick  
Musick Geometrie, but pure  
Philosophy, and that only  
hanging upon divine religion,  
ought to apply it self wholly to  
the rest, that it may admire the  
course of the Starrs and Planets,  
their appointed stations, and  
their Commutations and  
changes to consist of numbers:  
but the dimensions, qualities,  
and quantities of the earth, the  
depth of the Sea, the Vertue of  
fire, and the effects of all these,  
acknowledging nature that it  
may admire, adore, and praise

2365 word

art

*Hermes Trismegistus.* 41

art and an excellent understanding. But to know Musick is nothing else then to know the Order of all things, which pertakes of divine wildome; for an order of all things artificially pitched up on one generall, will make in divine Melodie a certain sweet founding and most true Harmony.

**Asclep.** What then shall become of men after us.

**Epistm.** They shall be deceived by the Subtity of Sophisters, and turned away from pure and divine Philosophy; for out of a pure mind and soul, to worship God, to honour him in his works, and to give thanks unto him for his will; which is only full of goodnesse, this is Philosophie violated or corrupted by no foolish or unseasonable curiosity of the minde; and of these, thus far.

The

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The  
COMMENTARY.

This sixth Chapter discourseth  
that God is the first God absolute-  
ly, the World the second, not abso-  
lutely but by participation God,  
as which is the first Image of an  
absolutely deity; man, the third  
God by participation of the divini-  
ty, and the second Image of God:  
but God is not an Image, but the  
truth of all Images, that man may  
ascend up into heaven by his soul,  
by his understanding, by his spirit,  
by his reason, as it were by the Supe-  
rior Elements. But wherein he  
is made of fire, of air, of water, and  
earth, he is subject to death, and to  
dote upon all worldly things, de-  
prived of that divine part; That  
the measure after which a man  
ought to live, is religion which  
goodnesse follows, and which seems

Hermes Trismegistus. 43.

to be perfit, when being armed with Vertue it despiseth the coveting of other mens goods or any thing hurtfull to it, as possessions, the body it self, and all those things we lust after, even the very sense of appetite. For so far he ought to be called a man, whiles that this opinion is led only by reason, and that in contemplation of the divinity he contemneth and despiseth that part of him which is mortall; more then may serve for the preservation of his life.

Aclepius divineth that of the succeeding Egyptians, that there shall be none after them to attain to the pure Philosophy of the knowledge of God. Now Hermes asketh, to what end man ought to learn the dimensions of the earth, that is Geometry, the qualities, quantities, the depth of the Sea, and the nature of fire, and the effects of all these, that is the Universall Philosophy,

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losophy of numbers, celestiaall  
 globes, and naturall things, cer-  
 tainly to admire, adore, and  
 praise, the Art, excellent Invention  
 and Workman of all these for this is  
 pure Philosophy and only depending  
 upon divine religion; this is Musick,  
 this is harmony, to know the or-  
 der of all things, which all divini-  
 ty partaketh of, and which artifi-  
 cially pitched upon one generall,  
 will make in divine melody, a cer-  
 tain well tun'd and most sweet har-  
 mony and that is Philosophy, which  
 is corrupted by no unfit curiosity of  
 the minde, which with a pure soul  
 and mind doth worship the diety,  
 and honour his works, as also to  
 give thanks for the will of God,  
 which is so full of goodnesse, and  
 confirmeth the Prophecy of Ascle-  
 pius. This is the sixth partiti-  
 on.

CHAP.

CHAP. VII.

**O**F a Spirit, and such like, I will now begin. There was God, and ~~W~~yle, which in Greek signifieth the world, and the Spirit was in the world; but not as with God, neither are those things God, of which the world is, wherefore they were not, when they were not created; but even then they were in that, from whence they had their being. For those things are not onely said to be, which are not yet created, but those also which have not a fruitfulness in generating; so that nothing can be produced and generated of them. Whatsoever things therefore have in them a nature of conceiving, those are things

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things apt to ingender, which may be created of these, albeit they ingender, or are created of themselves; wherefore God everlasting, God eternall, neither is, or could be begotten; he both is, hath been, and ever shall be. This is that therefore which in it self is the whole nature of God.

But the nature of the world, and of the Spirit, albeit they seem to be created from the beginning; yet they have in themselves a vertue of begetting and procreation, as also fruitfulness; for a beginning is in the quality of the nature, which contains in it self a quality, and nature of conception and birth. This is therefore onely generable, or easie to be ingendered without the conception of another; but that which hath in it onely the vertue of concei-



conceiving, is by the mixture of another nature. So they are to be discerned, that this place of the world may not seem to be created with those things which are in themselves, as which hath in it self the power of whole Nature. I call it a place in which are all things; for neither could all these things be, if a place were wanting which might contain all things; for a place was to be provided for all things that were; for neither the quantities, nor qualities, nor situations, or effects, can be known of things which are not: therefore the world, albeit it be not so created, yet it contains in it self the nature of all things, as which giveth (in all things) rich and fruitfull matter to conceive. This is therefore that whole quality & matter which maybe created,

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red, albeit it be not created :  
 For as Nature is a fruitfull  
 matter of quality, so the same  
 is as fruitfull in malignity. Nei-  
 ther have I said, O **Asclepius**  
 and **Ammon**, which is said of  
 many, whether God could wea-  
 ken and turn away evil from the  
 nature of things? To which we  
 answer not at all; yet for your  
 sakes I will prosecute what I be-  
 gan, and give a reason: For they  
 affirm, that God ought all man-  
 ner of wayes to have freed the  
 world from wickednesse; for he  
 is so in the world, as though he  
 seems to be a member, or part  
 of it; for it is so provided and  
 ordained by the most high God,  
 as much as with reason he could  
 then, when he hath vouchsafed  
 to dignifie the mindes of men  
 with sense, discipline, & under-  
 standing, for with those things in  
 which we excel other creatures,  
 we can only shun the deceit of

sin, guile, and all other corruption. For he, before that he is ensnared in them, shall by the very sight & ugliness of them, avoid them, that man is guarded with divine knowledge and wisdom; for it is the foundation of discipline, consisting in the excellencie of knowledge: for by the Spirit all things are ministered, and refreshed in the world, and (as it were) an organ, or instrument, is subject to the will of the great God. Wherefore hitherto in our souls, let us conceive of that wise Moderatour and sensible Governour of God, which is called the Spirit, or holy Ghost; which comprehends in it self every place, and the substance of every thing, and the full matter of things begotten and created; and whatsoever else in the world, either for substance, quality, or quantity: for

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all the ~~Species~~ in the world,  
and every thing according to  
that nature which is given it of  
God, is moved and governed by  
the Spirit. But the world is the  
receptacle of all things, and the  
haunt and place to move in for  
all creatures, of which God is  
the Governour, dispensing in all  
worldly things, as much as is  
necessary to every one, who  
with his Spirit fills all things, of  
what nature and quality soever.  
For the world is round: like un-  
to a Ball or sphere, being for the  
form or qualities sake invisible  
to it self. For if you shall chuse  
any high place in it only to look  
down, thou canst not see from  
thence what is below, and be-  
cause it consists of many places  
and parts, it is supposed to have  
a quality: and by the alone forms  
of the ~~Species~~, in whose ~~Essen-~~  
ces it seems to be ingraven, it  
is

*Hermes Trismegistus.* 51

is supposed to be visible, when it is shewed, drawn out, or painted, but indeed it is alwayes to it self invisible. Whereby, the bottom or lowest part of the Sphere (if there be any) is called in Greek *ἄνω*, for *ἰνώ* in the Greek tongue signifieth to see, which sight the bottom of the Sphere may want, whereupon the ~~Species~~ are called *ἰνώ*, for that they are of an invisible form; and for that they are deprived of light, the Grecians call *ἄνω*, and for that they are in the bottom of the Sphere, the Latines, *Inferi*. These are therefore the ancient principles, or are (as it were) beginnings and heads of all things contained in any part or parts of these.

*Asclep.* All these things therefore, as you speak of, which are earthly, O *Trismegistus*,  
E 3 are

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are present as well in every  
Species, as in the full substance  
of every thing.

**Lesson.** Therefore the world  
nourisheth the bodies, the Spi-  
rit the life or soul and sense, or  
reason; the understanding being  
a gift with which man is only en-  
riched, neither all men but few  
who have a heart & judgment to  
be capable of so great a benefit :  
for as the world is inlightned by  
the Sun, so mans minde is il-  
luminated by this light & much  
more. For whatsoever the Sun  
doth enlighten, by the Eclipses  
and interposition of Earth and  
the Moon, and by the approach  
of night, it loseth, and is depri-  
ved of that light : but reason  
when it shall be once mixed  
with mans Soul it becomes, by  
that lively & growing mixture,  
of

of one nature with it. So that minds thus qualified are never intangled with misty and obscure errors. Whereby the sense or reason may well be said to be the soul or Spirit of God; but I say not of all, but of some excellent, and principall ones.

The  
COMMENTARY.

The seventh Chapter containeth a hidden Philosophy of the generation, and manner of the World, of the Spirit accompanying it, and of the place. The world in God he calleth the Continent place, wherefore he will not have the place of the world to be created, but that it is created and not created, created indeed if you respect



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the workmanship of the Creatures,  
and not created if you respect the  
truth of the workmanship. For  
the world and the spirit, to wit the  
world and a certain divine power  
passing, and diffusing it self  
through all things, were not in the  
world when they were not created,  
but he saith they were in that from  
whence they were to be created;  
but in what were they, but in that  
divine word by which all things  
were made? But in which and  
what was made was life, and  
from whence at length every thing  
came that was made. The world  
to be as fruitfull in evil as good,  
being as capable of evil as good,  
as the Earth is fruitfull both of  
medicinable Herbs and hurtfull  
Weeds; and that the earth hath by  
a kind of propriety, so likewise  
the world notwithstanding God  
(as much as with reason he  
might) hath provided for men rea-  
son

Hermes Trismegistus. 55

son, discipline, and understanding,  
against this kind of materiall pro-  
prietie, least sinne should overrunne  
the World, as brambles and hurt-  
full weeds, a neglected and untilled  
desert or wildernesse. Moreover of  
the spirits disused through all  
things, and those things that be un-  
der us, of sense or reason, which is a  
distilling of divine graces into  
mens souls, as of the Sun beames on  
the eyes, he discourseth somewhat  
in this seventh part.

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CHAP. VIII.

**A**sclep. Whom affirm you, O  
Trismegistus, to be the  
heads and beginnings of the first  
Principles.

**Trism.** I reveal & disclose unto  
thee great & divine mysteries of  
which

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which I now begin by the desired help and assistance of God. There are divers kinds of Gods, and of those one part intelligible, another sensible. They are called intelligibles, not because they may be supposed not to be subject to our senses, (for we perceive them more then those which we call visibles) as our discourse shall shew, and thou if thou mark it maiest perceive: for divine reason passing beyond the reach and capacity of men, if thou with good care, and great attention listen not unto the speakers, will fly away and passe through thee, and returne to the Fountain of it own waters. There are therefore chief Lords or Gods of all Spectes, the Prince of whom is *Usta*; these are like one to another in their Originall, who by nature effect all things, every one

one illuminating one anothers work. The chief Lord of Heaven or whatsoever is concluded under that name, is **Jupiter**, for from Heaven **Jupiter** gives life to all. The chiefe Lord of the Sun, is the Light. For the benefit of light is distributed unto us by the globe of the Sun. There are 34. Lords of the horoscope, or which speculate into the Hours of Nativity, placed alwayes amongst the fixed Planets, the Prince of these they call Παντομορφος, that is, which hath all shapes or which, in different **Species**, makes divers Shapes. The seven wandering Planets have also their Lords which they call, Fortune and Fate by which all things are changed which, were firmly established by the law of nature, & altered by a continual motion. But the Aire is the Organ or instru-

ment

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ment of all things, in which all  
things are brought to passe; and  
the chief Lord or Prince of this is  
second in degree conferring  
mortall things, and the like, up-  
on mortall Creatures. These  
things therefore being so, that  
these lower things are moved by  
the higher; So likewise all  
naturall things are joynd to  
themselves, as mortall things  
with mortall, and sensible  
things with sensible. But the  
chief matter of Government,  
belongs to that great Lord, being  
not many but only one for from  
that one all things de, end: rather  
flowing from him when they  
seem to be distant, & are suppo-  
sed to be a many things apart by  
themselves but indeed are uni-  
ted: being one or rather two  
from whom all things are ef-  
fected, and from which they are  
created, that is, the matter of  
which they are made, & from his  
will,

*Hermes Trismegistus.* 59

will by which other things are brought to passe.

**Asclep.** Again, what is the reason of this, **O Trismegistus?**

**Trism.** This, **O Asclepius.** For God the Father, or the Lord of all things, and whatsoever name he is more religiously and devoutly called of men, which ought for our understanding sake to be revered of us, in contemplation of so great a Majesty, we have expressly called him by none of those names, for if this sound uttered, setteth forth the whole will of man or that understanding he shall conceive by the spirit; the substance of which name consisting of a few syllables, is limited and circumscribed, that there might be in man a necessary and familiar intercourse betwixt the voice, & the eares, the spirit and the understanding, and so of all things by these: Whether then

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then the name of God be compleate or wholly in these? for I suppose not, that the efficient cause of all Majesty, and the Father and Lord of all things, can be expressed by one name though compounded of many Syllables: it is necessary therefore that he should be called not by one name but rather by all names, (seeing that he is both one and all things) being meet that all things should be his name; or that He should be styled by the name of All. This therefore being but one, as being all, is full of the fruitfulness of both natures, and rich in his own will bringeth forth whatsoever he hath a desire to create. His will is all goodnes, and this same goodness pertaines to all things, from his divinity nature proceeds that all things may be as they are,



*Hermes Trismegistus.* 61

are, and have been and in all things which shall be, nature hence forward may of it self be sufficient to beget. Let this therefore be the reason given thee, O *Asclepius*, wherefore and how all things, of both sexes are made.

*Asclep.* You mean God, *Trismegistus*?

*Trism.* Not only God, O *Asclepius*, but all Creatures having life, and all Creatures without life; for it is impossible that any of those things which are, should be unfruitfull, for fruitfulness being barred from all things that are, it will be impossible that there be a perpetuity of those things which are: for, I say, that Nature and Reason, and the World do contain in them this nature, and preserve in themselves all things created; for every Sex is full of

The second Book of 62  
of procreation, and the Con-  
junction or uniting of both is  
incomprehensible, which you  
may call Venerie or lust or both:  
this therefore being well under-  
stood and clearly conceived, that  
from the God of nature the  
invention and office of procrea-  
tion is for ever, in whom is  
naturally perfect charity, joy,  
mirth, and divine love; and it  
might be said how great the  
force and necessity of his mini-  
stry is but that by the contem-  
plation of him, it is manifest to  
every ones understanding. For  
if you observe the first time  
wherein we are fashioned, how  
both natures frameth an offspring  
either Male, or Female, how  
that the one greedily snatcheth  
the seed of the other, & shuts it  
up close within the womb, and  
lastly how by that common  
Conjunction at the same time  
they

they beget men and women,  
which the woman for a certain  
time beareth in her womb. The  
effects therefore of so pleasing,  
and necessary a work, is com-  
mitted in the dark, lest that  
by the derisions and mockings  
of common ignorant fooles,  
the divinity of nature by the  
conjunction of both sexes,  
should be compelled to blush, if  
it should be subject to the open  
view of irreligious and ungodly  
persons, for there are very few  
in the world that may be coun-  
tered modest and religious, where-  
by it hapeneth that in many  
there remaines malice and  
lewdnesse, through the want of  
wisdome and knowledge in  
those things which are: for by  
the understanding of divine  
knowledge, and religion, by  
which all things are sweetly  
disposed, and ordered, there  
is

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is not only a contempt of  
 but also medicine for all  
 the evils in the world: but so  
 long as ignorance and want of  
 knowledge abide, there all man-  
 ner of sin gets head, and wounde  
 the soul with incurable Vices,  
 which being infected, and defiled  
 with them, swells it, as it  
 were with Poyson, which can-  
 not be cured but by a soul fur-  
 nished with divine graces and  
 understanding. If therefore  
 only to a few this shall be pro-  
 fitable, it is meet to prosecute  
 and conclude this treatise, to  
 wit, wherefore God hath  
 vouchsafed to impart, only un-  
 to men understanding and disci-  
 pline. Hear therefore, when  
 God the Father, and Lord of  
 all things, had after other in-  
 ferious Gods or Angels made  
 man of the corrupter part of  
 the world, and of a like measure  
 of

*Hermes Trismegistus.* 68

of divinity, it happened that  
sin did remain mixed with those  
Bodies, with a necessary desire  
after food and living, (which  
nature hath given in common  
to other living creatures) as also  
other affections and vices of the  
minde incident to mans cor-  
ruption. But the Angels  
which were made of the purest  
part of nature, and wanting  
no helps of Reason and Know-  
ledge, and in a continuall state  
of immortality yet for unity of  
order, and for discipline, and  
understanding he hath ordained  
by an eternal Law, (being as or-  
der by the Law of necessity lim-  
ited) that they should not be far  
from them, or much different in  
nature, appointing man above all  
creatures to be only endued with  
reason and knowledge by which  
he might shun the corruption &  
vices of his body, hath assigned  
them

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them for the purpose and hope of immortality, finally he hath made man that he might be immortall of a divine and mortall nature, that it might appear that man being thus made after the will of God, is in better state then the Angels, who are made only of an immortall nature, as also all other mortall creatures. In which respect, man comming nearest to the nature of God he should worship him in pure and undefiled religion with an honest heart, and that the Angels with a pious and loving affection should pity and preserve all humane things. But this is spoken of some few men who are indued with chaste and pure affections; we have nothing to do with the Vicious, lest this holy discourse be defiled by the thought of them.

The

The  
COMMENTARY.

This eighth Chapter treateth of  
the materiall Lords or Princes;  
which he calleth Gods: The Lord  
of Heaven he calleth Jupiter; the  
Lord of the Sun, the Light: he  
reckons 34 Horoscopes, or markers  
of the hours of childrens nativity in  
the same place of the fixed Plan-  
ets, and the chief of these he calleth  
Pantomorphos, and the Lords of  
the seven wandering Spheres; or  
Planets, he maketh Fortune, and  
Fate: also he appointeth a Lord  
of the air: but these seem to be the  
fictions of Devils; and certain va-  
nities smelling of the errours of the  
Gentiles, and which cause those  
which trust in them, rather to pe-  
rish, than to be in any safety. From  
hence he returneth to the contem-  
plation of the most high and ines-  
fable



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fable God, or which is to be na-  
med by all names, being full of  
fruitfulnesse, whereby all things  
have that which makes them al-  
together fruitfull: From hence  
is that love of procreation, and  
that great work of Nature, which  
hath nothing deformed or unseemly  
in it, whiles that the thoughts,  
speech, and actions be modest and  
religious; for that is given and  
permitted for the imitation of di-  
vine fruitfulnesse. But because the  
greatest part of men is ignorant  
of these mysteries, they profane  
these divine Laws, and after the  
manner of brut beasts, irreve-  
rently, unseemly, and outrageously  
use these things; therefore we dare  
not speak of such things, even for  
modesties sake, because those in-  
ordinate and irreverent thoughts  
and gestures are apt to thrust  
themselves into the minds of men,  
and not that seemly, holy, and un-  
defiled

Hermes Trismegistus. 69

defiled Ordinance of God: and because few have pure and good affections, I suppose that we should neither think, or speak much of this matter. Then he addeth, that God hath bestowed onely upon men reason and understanding, whereby that immortall, and divine part of him, might shun vices, which otherwise, by the admixture of his earthly substance, he might easily run into: for by reason of this body and dissoluble part, men must needs fall into lusts, and other temptations of the mind. This, of the eighth Part.

CHAP. IX.

**A**Nd because we are now speaking of the similitude, and mutuall fellowship of men and God, acknowledge, O  
Asclepius,

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**Asclepius**, the authority and  
power of man. For as the Lord  
and Father, or most high God,  
is the Creatour of the heavenly  
Gods or Angels; so Man is the  
creatour of those gods which are  
set in Temples, contented to be  
neighbours unto men, and are  
not onely illuminated, but do  
also illuminate, doing not only  
good unto men, but also con-  
firmeth that there is a God.  
Dost wonder at this, O **Ascle-  
pius**, or dost thou doubt of it, as  
many do?

**Asclep.** I am confounded, O  
**Trismegistus**; but giving cre-  
dit to what you say, I judge man  
to be most happy, who hath at-  
tained to so great blessednesse.

**Trism.** Neither unworthily  
is he worthy of admiration, who  
is the greatest amongst the gods.  
For the **Genus** of all things is  
manifest without confusion, be-  
ing

ing propagated of the purest part of Nature, and the similitudes of them to be (as it were) the heads of all; but the *Species* of the gods, which man represents, is fashioned of two natures; Divine, which is the more excellent and noble part; and Earthly, which is that which is here conversant in earth, and which consists of the whole Fabrick, or severall parts of the outward Man. So Man being mindfull of his Divine Nature and Originall, remains still in the likenesse of God. For as the Father and the Lord hath made eternal Gods, that might be like unto him. So man hath fashioned out unto himself gods, after the similitude of his own countenance.

*Asclep.* Do you mean images, O *Trismegistus*?

*Trism.* Do you not see how

D

far

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far you are mistaken & living  
images, full of sense and spirit,  
doing such and so great things!  
Images having fore-knowledge  
of things to come, and fore-tel-  
ling by many other things, infir-  
mities, cares, and sorrows, which  
shall happen deservedly to men.  
Are you ignorant, O *Asclepius*,  
that *Egypt* is the image of Hea-  
ven, or, which is more true, a  
translation of descension of all  
things, which are governed and  
exercised in Heaven? And if we  
speak rightly, Our land is the  
Temple of the whole World,  
and yet for that it becometh  
wise men to fore-know all  
things, it behoveth you not to  
be ignorant, that the time will  
come when it may appear, that  
the *Egyptians* have by a con-  
stant and pious practice in reli-  
gion served God in vain, and all  
their holy worship shall become  
void, and of no effect: For the

Divinity shall return back from Earth into Heaven, Egypt shall be forsaken, and the Land which was the seat of the Divinity, shall be destitute of Religion, and deprived of the presence of the Deity. For when strangers shall possess, and fill up this Land and Kingdom, not onely there shall be a neglect of Religion; but, which is more miserable, there shall be Laws enacted against Religion, Piety, and Divine Worship, with punishment inflicted upon those that seem to favour it: then this holy seat shall be full of Idolatry, Idols Temples, and dead mens Sepulchres. O Egypt, Egypt, there shall remain only a fained shew of thy Religion, and which will seem incredible to posterity; and onely letters shall stand ingraven upon thy pillars, which may declare thy pious deeds,

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and in thee shall inhabit the Scythian, Indian, or some other neer barbarous Nation. For the Divinity shall fly to Heaven, the whole Nation forsaken shall die, and so Egypt shall be forsaken of God and man. I call upon thee, thou most holy River, and presage unto thee things which shall come to passe; thy waters and divine streams shall be filled with blood; which shall overflow thy banks, and make a violent inundation, so that there shall be more dead than living, and he that remains alive, shall onely by his language be known to be an Egyptian, but by his deeds he shall seem a Barbarian. Why weep you, O Asclepius, Egypt shall be furnished with far greater, and worse evils than these; she being heretofore a holy and great Favourer of the Deity, and  
Divine



Divine Worship and Religion, and that worthily upon earth, separated alone from other Nations, became the Mistresse of Sanctity and Piety, shall be an example of the greatest cruelty, and then with grief of heart, the world shall not seem to be admired and adored. This whole good (than the which there neither is, hath, or shall be any thing that shall appear, of more excellencie) shall be indangered, and seem burdenous to men, and in this respect shall be despised: neither shall the world be esteemed, which is the immutable work of God, a most glorious Fabrick, a work compounded with the different variety of shapes, an instrument of the will of God, who in his work (without envie) bespake all things to become one; which, of the beholders, might be ho-

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noured, praised, and loved, being an united heap of sundry shapes. For darknesse shall be preferred before light, death shall seem sweeter than life, no man shall look up to Heaven, a religious man shall be accounted a mad man, an irreligious and profane person seem wise, a mad man, valiant; and the worst of all men, good and pious: for the Soul, and all things about it, wherein it is either mortall, or conceiveth that it shall attain to immortality, accordingly as I have declared unto you, shall not onely be esteemed a thing worthy of laughter, but also a meer vanity: For beleieve me, it shall be reckoned a capital offence for him that shall study to be religious, there shall new Statutes and Laws be stablished: nothing which is religious shall be heard worthy of Heaven,

ven, or heavenly things, or be entertained in the hearts of men: there shall be a separation of God, which is much to be lamented, from the Society of men; onely evil angels shall remain mixed with the humanity, which shall violently move to all manner of audacious mischiefs, stir them up to wars, sedition, robberies, deceit, and unto all things contrary to the disposition of the Soul, then the Earth shall not stand, the Sea shall not be sailed in; and in Heaven, the course of the Stars and Planets shall cease, all divine knowledge shall (of necessity) be buried in silence; the fruits of the earth shall be corrupted, neither shall the earth be fruitfull, and the air it self shall languish with a sorrowfull countenance; these and such like times shall come; irreligion  
blow D 4 and

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and confusion of the world, with  
a senselesnes & vacancy of al good  
things. When these things shall  
happen, O **Asclepius**, then that  
Lord and Father God Almighty,  
Governour onely of the world,  
looking into the manners, and  
voluntary deeds of men; after  
his own will (which is his good-  
nesse) punishing vices, taking  
away all errours and corruption,  
and drowning all manner of  
wickednesse, either by an inun-  
dation of waters, or else consu-  
ming them by fire, or else by  
plague and pestilence, he will  
end this world, and restore it to  
its ancient beauty; so that the  
world it self may seem to be ad-  
mired and honoured: and God,  
the Creatour and Restorer of so  
great a work, shall of all men  
then being, be magnified with  
continuell praises and thankgi-  
vings: For this generation of the  
world,

world, and the reformation of  
all good things, and the most  
holy and religious restitution of  
nature it self, in due time both  
is, and hath been eternall from  
the beginning, for the will of  
God wants beginning, which  
is the same, and continuall in  
every place.

*Asclep.* For the nature of  
God is the counsaile of his will,  
and his excellent goodnesse  
his counsaile, O *Trismegis-*  
*us.*

*Trism.* O *Asclepius*, his will  
proceeds from his counsaile, and  
his will from his will, neither  
wills he any thing ambitiously  
which is full of all things, and  
those which he wills he hath,  
but he wills all good things,  
and hath all he wills. For he  
thinks and wills all good things,  
but this is God, and the world is  
the Image of that Good.

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**Asclep.** Good **O. Trifles**  
**Trifles.** Good as I shall teach  
thee, **O. Asclepius**, for as God  
is the dispenser and giver of all  
good things, to every **Genna**  
and **Specter** in the World, that  
is, both of Soul and life,  
so likewise the world is the dis-  
tributer and giver of all things,  
which seem good to mortall  
creatures; that is, change of  
parts, seasonable fruites, nati-  
vity, encrease and maturity, and  
the like, and by this God sitting  
above in the highest Heaven, is  
every where, and beholds all  
things: for there is above these  
Lower Heavens, a place with-  
out Stars, far from all earthly  
things, this place betwixt Hea-  
ven and Earth the dispenser of  
all things inhabiteth, whom  
we call **Jupiter**, or god, but on  
the earth and the Sea, Reigneth  
**Jupiter**

*Hermes Trismegistus. 81*

Jupiter Pluto, and he is the nourisher, and preserver of all Living and fruitfull mortall Creatures, by the power of all these, Fruits, Trees, Plants, and the ground are refreshed, and the power and effects of other Gods are distributed through all things that are. They are distributed that shall bear rule on the Earth, and shall be placed in the very entrance of Egypt, in that City which is built in the West, or where the Sun sets. To which place all mortall Creatures both in Land and Sea shall hasten.

*Asclep.* But at this time where are they, *O Trismegistus.*

*Trism.* They are placed in the great City, in the Libyan Mountains, and thus far this declaration.

The



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The  
COMMENTARY,

This whole Ninth Chapter is  
profane. Which Augustine well  
reproveth in his Book of the City of  
God. It maintaine's Idolatry,  
extolling and setting it forth with  
wonderfull praises; and the decay  
or fall of it, it much deplores. In  
the highest Heaven, he setteth a  
certain God beholding all things;  
but, in that place betwixt Heaven  
and Earth, he placeth Jupiter,  
the disposer, or Steward; and  
Pluto Jupiter to be the God; and  
dispensor on Land, and Sea, as  
though there were one God in Hea-  
ven, another in the Aire, and ano-  
ther on the Land, Land Sea; all  
which contain an infinite impiety  
of errours: for out of divine writ-  
me are uncorruptly, purely, and  
holily taught, that the Lord he is  
God.

Hermes Trismegistus: 83

God in Heaven above, and in Earth below, and that there is no other God: but against Idols and Idolatry the word of God and the holy Prophets do warily admonish us, that we be not defiled, with so great a blot of impiety, nor corrupted with so great an error, for the Idol it self is cursed, and him that made it, and again, the worshipping of cursed Idols is the cause beginning, and end of all mischief. An Idol maker, and this Idol we both an abomination to the Lord, for both that which is made, with him that it shall be consumed with fire, these and many more things of Idolatry out of the Book of wisdom, and in Leviticus God himself out of his own mouth commandeth, I am the Lord your God, you shall not make to yourself any Idol, or graven Image, neither shall you erect any monument, or Pillar in your Land to worship

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worship it. And of the Idols of Egypt, he aduertiseth in Ezekiel, Be not polluted with the Idols of Egypt, for I am the Lord your God: and of their abolishing, he speaketh by the same Prophet, I will destroy their Images and make an end of their idol Memphis, he shall no more lead them out of the Land of Egypt. What Mercurius calleth the soule Spirit, and sense of Idols, and Images in that they shall bring diseases, in firmities, and fears upon men, we know without doubt to be euill Spirits, and in assurance to be those of which the Prophet truly affirmeth, that all the Gods of the gentiles, are drails, or euill Spirits. Let this little be sufficient against the impiety of Trimegistus in this ninth part, for we speake to those who are seasoned with the true knowledge of God, which (as the wiseman saith) to know and understand

Hermes Trifmegistus. 88

derstand is perfect righteousness,  
and to know his righteousness and  
power is the root of immortality,  
Lazareus draweth this place to an  
Analogie, as though the Idols were  
the Apostles; the Image of man,  
Christ; the power given from above,  
the holy Ghost; Egypt, the dark-  
nesse of the gentiles; and the per-  
secution of the Disciples Apostles &  
Martyrs, the graven pillars de-  
claring their proper works, and that  
the heart of posterity did receive not  
their works, but their faith only;  
these are piously invented, but  
peradventure far from the Letter,  
or meaning. I think with Au-  
gustine that Hermes overshot  
himself, both in this and the 13.  
Chapter, for they seem to have  
the Prophets of the Gentiles, as Ba-  
laam and the Sybills, that they  
may suffer both Light and  
darknesse the lucid and obscure in-  
termixture of Prophecies sometimes  
pure.

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pure, and sometimes impure:  
This, for the ninth Chapter.

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CHAP. X.

**N**OW we are to discourse of  
mortality & immortality: for  
hope and fear of death torments  
many, which are ignorant of the  
true reason: for death is caused by  
dissolution of the body, tyed  
out with labour and the har-  
mony being ended whereby  
the members of the body are  
fitted into one composition for  
lively uses, for the body dieth  
when the vitall parts of man  
faile. This is therefore death,  
a dissolution of the body, and  
an utter decay of the bodily  
senses, about which to take  
thought for, is to no purpose;  
but

*Hermes Trismegistus.* 87

but there is an other thing necessary; which either ignorance, or mans incredulity setteth leight by.

*Asclep.* What is that, *O Trismegistus*, that they are either ignorant of, or believe not to be?

*Trism.* Hear therefore, *O Asclepius*, when there shall be a separation of the soul from the body, then the Judgement, and examination of his deserts shall passe over unto the great God; and he when he shall see that it is just and righteous shall suffer it to abide in a fit Mansion but if he shall see it to be spotted and defiled with sin and iniquity he will cast it down, and deliver it to Stormes, Whirlwinds, fire, Lightening, and Tempest; and it shall be snatch-ed up betwixt Heaven and Earth, with worldly tempests, and

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and with continuall torments,  
be driven into divers places,  
that in this respect the eternity  
of them is prejudicious because  
by an immortall sentence, the  
Soul is condemned to everlast-  
ing judgment; lest therefore we  
be infolded with these miseries,  
know that we must feare tremble,  
and beware; for the unbelievers  
are after their faults and plea-  
sure in sin compelled to believe  
not by words, but by exam-  
ples, not by threatenings  
but by the very suffering of pun-  
ishment.

**Asclep.** Are not then, O **Tis-  
megistus**, the faults of men pun-  
ished only by mans Law.

**Tisim.** Forsooth, O **Ascle-  
pius**, first all earthly things  
which are mortall, then those  
things also which live by corporal  
reason and which swarve from  
living after that Law of reason,

hinc

all



*Hermes Trismegistus.* 89

all these according to their  
deserts and faults are liable to  
punishment, but after death  
so much the sorer punishment  
as their faults have been concea-  
led & unpunished in this life, for  
God foreknowing all things  
renders a like punishment to  
every one according to the  
measure and quality of the  
fault.

*Asclep.* Who are worthy of  
the greatest punishment, O *Tris-*  
*megistus.*

*Trism.* Those who being  
condemned by the Laws of  
men come to a violent death,  
which seem not to yeeld unto  
the debt of nature, but to suffer  
punishment for their deserts.  
Contrarywise, God is a shield  
and defence unto a righteous  
man, who loveth piety and re-  
ligion; for he defendeth such  
from all manner of dangers and  
evils,

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evils, for the Father and Lord  
of all things, who alone is all,  
showes himself willingly to all,  
not where he is in place, nor  
what in quality, nor how great  
in quantity, but illuminating  
man with the alone understand-  
of the mind, who when the  
darknesse of mind is removed;  
and the brightnesse of truth per-  
ceived, participates himself by  
the full sense of divine know-  
ledge, by whose love he is freed  
from that naturall part which is  
mortall, and conceiveth hope  
of future immortality. This  
therefore shall be the difference  
betwixt good and evil men, for  
every one by piety religion di-  
vine worship and reverence of  
God, shineth and becometh  
bright as the eye-sight, when he  
hath thoroughly seen the truth  
of reason, and the confidence  
of hope, and excelleth so far other  
men.

*Hermes Trismegistus.* 91

men, as the Sun excelleth other Starrs in his Light : for the Sun it self not so much in greatness of diety, as in divinity and sanctity illuminateth the other Starrs. For I suppose this, *O Asclepius*, to be the Second God governing all other things, & illustrating all worldly things whether they be creatures with life or without life, for if the creature the world hath, is & shall alwaies be Living, nothing in the world is mortal. For there is no place of mortality, for every living part which is in the world, as in one and the same continuall living creature, wherefore it ought to be full of life and eternity, if it must always live. The Sun therefore as the world is eternall, and so is the governor of life and liveliness, and the continual dispenser of them. He is therefore the God of the living

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living and of those things which  
have life in the world, the  
continuell goverhour, and ever-  
nall dispenser of life it self,  
for he hath once dispensed by an  
eternall Law, and, giveth life  
to every Living thing. In this  
manner which I will speake of,  
for in that quicknesse of eter-  
nity, the world is moved, and  
in that living eternity, is the  
place of the world, for which  
hereafter it shall neither stand  
nor be destroyed, the world be-  
ing intrenched, and as it were  
wrapped in with the eternity of  
life. It is therefore the dis-  
penser or giver of life to all  
things which are in it, and the  
place of all things which are  
governed under the Sun, the  
commotion of which world  
consisteth of a twofold effect.  
For it self is outwardly enliven-  
ed from eternity, and it quick-

*Hermes Trismegistus.*

ens and Inlivenes those things which are within it, differing in proportions, and appointed, and prefixed times, all things are known and ordered by the effects of the Sun, and by the course, and influence of the Starrs, all temporall things are established by reason and divine Law, the Earthly seasons are known by the quality of the Aire, are either in the variety of heat, or cold, the Heavenly seasons by the return of the Starrs to the same places, and by the temporall change of tides, and the world is the receptacle of time, by whose course and motion it is refreshed, but time is kept by order. Order and time make an innovation of all things which are in the world by course,

The

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The  
COMMENTARY.

This Tenth Chapter, speaketh of death and the examination of the Soul, when the body shall die, that they shall be most punished after death, whose life justly is taken away by mens Lawes, for the greatnesse of their offences, that God is a defence to the righteous, of the divinity of the Sun, and the world, for he puts the World to be the first sensible God, the Sun to be the Second, that the world shall never take rest, nor be destroyed. But we give not the incommunicable name of God, neither to the Sun, nor to the world, and believe that the world shall one day be dissolved. These things therefore being understood (as the bare words of Hermes shew,) they set out the error of the Gentiles, yet we

*Hermes Trismegistus. 95*

*we do grant by participation to  
these a divinity, as to excellent  
works of God, This the tenth part.*

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CHAP. XI.

**V**Wherefore all things be-  
ing so, neither of  
things created, Heavenly things  
or Earthly, is any thing stable  
fixed or Immoveable, for only  
God, and worthily he alone is  
in himself from himself, and on  
all sides wholly full and perfect,  
and this is his firme stability  
which cannot be removed by the  
enforcement, or occasion of  
any other seeing in him are all  
things, and in all things he is  
only, unlesse any man will dare  
to say that his motion consisteth  
in eternity, but much rather his e-  
ternity is unmoveable, into which  
E the



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the motion of all times return-  
eth, and from which the mo-  
tion of all times takes it begin-  
ning. God hath therefore been  
alwayes stable, and his eterni-  
ty alwaies alike stable with him,  
containing the world not crea-  
ted within himself, which we  
rightly call sensible. The  
Image of this God is the world,  
which is made an imitator or  
resemblance of eternity: for  
time hath the force, and nature  
of stability in the very necessity  
of return again into it self:  
wherefore albeit eternity be  
stable immoveable and fixed,  
yet because by the mobility of  
time, motion is alwayes called  
back into eternity, and that  
mobility is turned by reason of  
time, it comes to passe that  
eternity it self is certainly im-  
moveable, and may seem only  
by time to be moved in which it  
self

*Hermes Trismegistus. 97*

Self is, for in that time is all the motion; so it happens that the stability of eternity is moved, and the stability of time, becomes stable by the rule of motion, and so it is credible that God is moved into himself, by the same immoveableness, for there is an in immoveable motion in the greatnesse of his very stability, for the condition of his greatnesse is immoveable. This therefore which is so, and not obvious to our senses, is infinite, incomprehensible and inestimable, which can neither be sustained, reported of, nor found out; whereupon it is uncertain wherein, where, how, and in what fashion it is: for he is reported to be in the greatest stability, and in him is his stability, whether he be God or Eternity, whether the one be in the other, or both

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in either, for which cause etern-  
 nity is without definition of  
 time: but time which may  
 be defined, returning either by  
 order course or circuit of another  
 is eternal, wherefore both seem  
 to be infinite, both eternall, for  
 stability considering that it is  
 fixed, for that by the Benefit of  
 strength it can sustein all  
 things that are moveable, it  
 worthily obtaineth Dominion:  
 for the beginning of all things  
 which are, is God, and eternity;  
 but the world because it is mo-  
 veable hath not the principali-  
 ty, for his mobility prevents his  
 stability by the rule of continu-  
 all motion, having an immove-  
 able strength. All sense there-  
 fore of the divinity being alike  
 and immoveable, moveth it  
 self by his stability, and is incor-  
 rupt, and eternal, or whatsoever  
 may more fitly be called, eter-  
 nity

*Hermes Trismegistus.* 99

nity consisting in the very truth of the high God, full of all sensible things, and full knowledge abiding as I said with God, but worldly sense is the receptacle of all sensible things, both for ~~Species~~ and discipline, but humane sense by the strength of memory, for that it remembers all things that it hath done: for divine reason and sense come down continually to man, and God would not that excellent, and divine sense should be confounded with all Creatures, lest it should blush in being mixt with brutes. For the understanding of humane sense, of what sort, and how great it is, is wholly in the memory of things past: for by that strength of memory it is made governor of the earth; but the understanding of Nature, and of the quality and sense of the

E 3 world,

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world, may be perceived by all  
sensible things in the world;  
eternity, which is the second  
is known to be a sense and qua-  
lity given of the sensible world,  
but the understanding of the  
quality, and quality of the sense  
of the high God, is the alone  
truth, the shadow of which  
truth in the world is not cer-  
tainly known in the last line,  
for where is any thing known by  
the dimension of time, where  
there seem to be leafings gene-  
rations and errors? You see  
therefore, O Asclepius, in  
what things we are agreed up-  
on, which we handle or which  
we dare to touch: but I give  
unto thee thanks, O great God,  
which hast illuminated me with  
the light of seeing thy divinity:  
and you O Latius, Asclepius,  
And Ammon, conceale secret-  
ly within your breasts and keep  
close

*Hermes Trismegistus. 101*

close these divine Mysteries. But in this differeth understanding from sense, for that our understanding commeth by the intention, and diligence of the mind to understand and know the quality of the sense of the world, but the understanding of the world reacheth to eternity, and to know God who is above it self, and so it happens unto us men, that as in a mist we see those things which are in Heaven, as much as it is possible through the condition of humane sense.

And this intention or reach in perceiving so great good things is very narrow and weak, but is most large when it shall see it by knowledge, and the testimony of a good conscience.

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The  
COMMENTARY.

*The eleventh Chapter discloseth that onely God is immovable and stable, and all other things mutable; God is infinite, incomprehensible, and is unknown what he is: the holy, incorrupt, and eternall sense of God, treateth of the sense of the world, of the sense of man, of the difference of the understanding from the sense. This is the Sum of the eleventh Part.*

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CHAP. XII.

**B**ut of Vacuity, which also with many seems to be a great matter, I thus think, that a Vacuity neither is, can, or shall be any thing; for all things  
of



of the world are most full parts,  
as the world it self is full of bo-  
dies different in quality and  
form, having both their form  
and grearnesse, of which one is  
greater than another, and one  
lesse than another, different in  
strength and weaknesse: for  
some of these easily seem to be  
the stronger, as the greater: but  
the lesser and smaller can scarce-  
ly, or not at all be seen, which  
things to be, we know onely by  
feeling, whereby it happeneth,  
that many beleeeve that these are  
not bodies, or substances, but em-  
pty places, which is impossible;  
for if any thing be named out of  
the world, if there be any thing  
(which I hardly beleeeve) therein  
so full of intelligible things, that  
is, things like to the Divinity, as  
this place which is called the  
sensible world, is full of bodies  
and creatures, agreeing both in

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nature and quality to it, all  
whose representations we see  
not; but some exceedingly  
great, some exceeding little,  
and short, which either through  
the length of distance, or that  
we are dull of eye-sight, they ap-  
pear to be such unto us, or to be  
short, for their exceeding smal-  
nesse they are supposed of some  
not to be. I speak now of An-  
gels, which, I suppose, sojourn  
with us, and Spirits above us,  
which are betwixt the purest  
part of the air, and the earth,  
where there is neither place for  
Clouds, nor commotion by the  
motion of any Meteor, Comet,  
or Signe. In this respect, O *A-*  
*teplus*, thou canst lay nothing  
to be subject to Vacuity, unlesse  
thou vauntest there may be a  
Vacuity of what thou affirmest  
to be empty, as a Vacuity from  
the fire, from the water, and  
from

from the like, which although it happens to seem so (For that may be void of such things, which are great, or little, which makes it seem empty) yet there cannot be a Vacuity of Spirit, and Air. The like also we may speak of a place, for the word onely wants understanding; for a place appeareth what it is, from that of which it is: for when the principall name is taken away, the signification, or interpretation is imperfect. Wherefore the place of water, the place of fire, or such like, we truly say; for as it is impossible for any thing to be void, or empty, so the place alone what it is cannot be known. For if you put the place without that of which it is, it shall seem to be an empty place, which I beleeve the world hath not: For if there be no Vacuity, neither a  
place

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place appeareth what it is by  
it self; unless you shall adde  
unto it, either longitudes, lati-  
tudes, or altitudes, as signes to  
the bodies of men. These things  
being so, **Arsenius**, and you  
that are present know, that the  
intelligible World that is God,  
who is known only by the sight  
of the soule, is incorporeall; nei-  
ther can any thing corporall be  
mixed with his Nature, that is,  
which may be known by qua-  
lity, quantity, and numbers,  
for no such thing abideth in  
him; therefore this world,  
which is called sensible, is the  
receptacle of all sensible **ope-  
ra-  
tes**, qualities, or bodies; all  
which without God, cannot re-  
ceive Vegetation., and be re-  
freshed; for all things are God,  
and from him and his will are  
all things: that which is wholly  
good, comely and wise, sensible  
and .

and intelligible, belongs to him alone, and without this there neither is, hath, or shall be any thing; for all things are from him, in him, and by him; both qualities of many shapes, and great quantities, and greatnesse exceeding measure, and varieties of ~~Species~~ and Forms, which if you shall understand, O *Asclepius*, you will give God thanks, and if you shall wel observe the whole, you shall by true reason perfectly learn, that the world it self is sensible, and all things that are in it, to be covered (as with a garment) from that upper world; for every kinde of creature, O *Asclepius*, of what kind soever, as well mortall, immortal, or rational, whether it be a living creature, or be not, each of them retain the Image and form of their kinde, and albeit every kind of creature possesseth

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seth the full form of his kind;  
yet in the same form of shews,  
they are all unlike one to ano-  
ther, as the **Genus** of men, al-  
though it be uniform, that a  
man may naturally be known,  
yet all of them are in the same  
form unlike to themselves; for  
the **Species**, which is divine, is  
incorporeal, and whatsoever  
else is comprehended in the  
soul, or mind: seeing therefore  
these two, of which the Form  
consisteth, are corporeal, and in-  
corporeal, it is impossible that  
every Form should be created,  
or born like one to another, the  
moments of hours and climates  
differing, and being distant, but  
are changed so often, as an hour  
hath minutes, in which is that  
God of all shapes we have spo-  
ken of; therefore the **Species**, or  
Form, remaineth, begetting so  
often from it self, so many, and  
so

*Hermes Trismegistus.* 109

so different shapes, as the course of the world hath moments, which world is turned by conversion and changes, but the **Species** is neither turned, nor changed. So the Forms of each kind are permanent and stable, but unlike to themselves in the same Form.

**Asclep.** And the world changeth his **Species**, or Form, **O Trismegistus.**

**Trism.** Do you perceive therefore, **O Asclepius**, that all things are spoken unto thee, as to one in a sleep, or in a dream? For what is the world, or of what consisteth it, but of all things created?

**Asclep.** Therefore you mean to speak of the Heaven, and of the Earth & of the Elements, **Trismegistus**? For other things are more frequently changed into Forms, the Heaven moystening,



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or drying up, cooling or heating, bright or lowring. In one Form of the Heaven, these things are, which Forms are altered by the Form, also the Earth hath alwayes many alterations of her Form; as when it bringeth forth fruits, and when it nourisheth her fruits, and when it giveth sundry and divers qualities, and quantities of all fruits, and places, and times, for the qualities, sents, relishes, and forms of all trees, flowers, and berries. The fire also hath many and divine alterations; for the Forms of the Sun and the Moon, they are of all shapes; for they are (as it were), our looking-glasses for representation. But of these things enough.

The

The  
COMMENTARY.

This twelfth Chapter declareth,  
that there is no Vacuity, or Empti-  
nesse in things; that Angels are  
conversant, and dwell with us, who,  
in regard of their too much sub-  
tilty, are not perceived of us; that  
Spirits possesse the purer part of the  
Air; the alone name of a place to  
be void, that it belongs to some-  
what, which being not understood,  
it cannot be conceived what a place  
is, and that is common to all Re-  
latives. He affirmeth an intelli-  
gible World, with which the sensi-  
ble World, and all things in it, are  
veiled as with a garment seeing  
who is contained in the intelligible  
World, that the Forms of all kinds  
whatsoever, that are of one shape,  
are unlike, and that according to  
the circles, moments, and minutes

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of hours, of which he maketh Pantomorphos Lord, whom before he affirmed to be God of the Horoscopes: but we acknowledge no such God: but leave it to the folly and ignorance of the Gentiles: if any as yet be so apparantly blind, mad, and stupified; but we, according to the saying of St. Paul, have but one God, the Father, in whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. The Species and Forms, that is, the Ideas of which there is so much dispute with Plato and the Platonicks, the immutable and unchangeable Forms he placeth in Pantomorphos, having this name, as though he consisted of all shapes, and of every Idea, from which severall hours and moments, every particular Form is diversly shaped; but that the rest are mutable, as the world, the Heaven, and the Earth,  
but

*Hermes Trismegistus. 113*

*but there are who account Mercurius his Pantamorphos, and Plato his Idea to be meer forged things and fictions. This is the summe of the twelfth Chapter.*

**CHAP. XIII.**

**L**Et us return again to man, and to reason, by which divine gift, man is called a reasonable creature, for those things are lesse to be wondered at, (albeit they deserve admiration) which are only spoken of man. But of all wonders this is the greatest wonder, that man could find out and supply the divine nature: because therefore, our forefathers erred much, being incredulous about the reason and nature of the Gods,  
and

114 The second Book of  
and not looking into divine  
worship, and religion, they  
found out an art whereby they  
might make them gods; to  
which invention they joyned  
the work of nature, and because  
they could not make souls, they  
called out the souls of Devils or  
Spirits, and put them into their  
Idols, and divine Myſteries, by  
which alone the Idols had pow-  
er to do either good or hurt.  
For thy Grandfather, O *Asclepi-*  
*us*, was the first inventor of  
Phyſick, to whom a Temple is  
conſecrated in a mountain of  
Libya, or Africa, near unto the  
ſhoare of Crocodiles, in which  
lieth his body; the reſt of him,  
or rather the whole of him be-  
ing his better and Spirituall  
part, is gone back again to Hea-  
ven, affording all manner of  
help and cure to diſeaſed and  
ſick perſons, now by vertue of  
his

*Hermes Trismegistus. 115*

his diety, as he was wont to give  
before by art or skill of Phylick,  
and **Hermes** which was the  
name of my Auncestors, doth  
not he now in his Country re-  
reining that surname, cure all  
persons that come from all parts  
to him? Also Isis the wife of  
Osiris being well pleased how  
much good she hath done > and  
displeased, how much evil do we  
know? for it is an easy matter  
for earthly gods to be displeased,  
seeing that they are made of the  
same nature that man is, where-  
upon it happened that these ho-  
ly creatures were called upon,  
and their soules worshipped  
throughout every City, by the  
Egyptians who living consecra-  
ted them so that they continued  
in their Lawes, and were called  
by their names: for this cause  
O **Asclepius**, those which seem  
to some worthy to be worship-  
ped

116 The second Book of  
ed and honoured to others seem  
otherwise, therefore Egyptian  
Cities are wont to fall out, and  
warr one with another.

**Asclep.** And what is the  
quality or substance O **Trismegistus** of these earthly Gods?

**Trism.** It consisteth, O **Asclepius**, of herbs, of Stones, of Spices which have in them a naturall power of divinity, and for this cause they are delighted with often sacrifices, Hymns, praises, and most sweet musick resembling an Heavenly harmony, that that which is Heavenly may by a Heavenly and frequent use be allured into the Idol, and there stay a long time, as glad and desirous of humane society: so man is the feigner of the gods, and you should not suppose the effects of these earthly gods to be casual, O **Asclepius** the Heavenly Gods inhabite



inhabite the highest heavenly places fulfilling and preserving that order which he hath received. But these our Gods, regarding pecaliarly certain things, and foretelling some things by lot and conjecture, foreseeing many things and after a manner helping them, become as it were by a friendly alliance aiders unto mens affairs.

The  
COMMENTARY.

*This Thirteenth Chapter is full of impiety like unto the ninth, wherein Mercurius will have a man to be most divine, and most to be admired; he is certainly most impious, and profane, to wit that he shall be the inventer of Idolatry, that he should thrust in devillish Spirits called up into Idols,*

118 The second Book of  
Idols, and adde Rites, and sa-  
crifices concerning Esculapius  
Mercurius, Isis, Onris, which were  
worshipped of the Egyptians; and  
of those plants and creatures which  
in Egypt were esteemed holy, and  
had in reverence of herbs, and  
Stones, musick and hymns; with  
which they did appease & reconcile  
those Spirits which were put into  
their Idols and Images, which  
still some Pythonists are ac-  
customed to do at this day (O  
naughty age) who think that they  
have Spirits closed up either in  
rings or boxes: a most impious  
sort of men, hatefull to God and  
man; a very profest enemie: and  
against this profane error of impi-  
ety, St. Augustine well inveigheth  
in his book of the City of God. This  
for the 13. Chapter.

CHAP.

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CHAP. XIV.

**A**sclep. What part therefore of the world do the fates abide in, O Trismegistus? If the Heavenly Gods beare universal rule, do the earthly Gods which we call Fortune and Fate inhabite in particular places?

Trism. O Asclepius, that is the necessity of all things that are governed, that they are alwayes joyned and lincked together: this is therefore the efficient cause of things, or the most high God, or next unto God, which second effect is God, or the discipline, of all earthly and Heavenly things, established by divine  
F lawes,

## 419 The second Book of

lawes, These therefore, Fortune  
and Necessity, are both eyed to-  
gether by an Individuall knoe,  
The former of which, Fortune  
or Fate, begets the beginning of  
all things; but Necessity enfor-  
ces them to their effects, which  
depends from these beginnings.  
Order, followeth these, which  
is the continuance and dispo-  
sition in bringing things  
to passe, as nothing is without  
the agreement of Order, In  
all these this world is perfect, for  
the world it self is carried by  
Order, as earth is wholly by  
Order, wherefore these, Fate,  
Necessity and Order, are brought  
to passe, especially by the will  
of God, who governeth the  
world by his own law and di-  
vine reason. By these there-  
fore both will and all are by a  
divine hand fully disposed, for  
they are neither moved by any  
get

*Hermes Trismegistus, 121*

get, nor bowed by favour; but  
serve the necessity of eternall  
reason; which eternicity is un-  
changeable; immoveable; and  
infinite. Fate therefore is  
the first; which, the seed being  
as it were cast in; receives the  
increase of all future things. Nec-  
essity follows; by which all  
things are enforced violently to  
their ends. The Third is  
Order; which preserveth the  
name of those things which  
Fate and Necessity hath disposed  
of. This is the eternal destiny;  
which neither hath beginning  
nor ending; which by a fixed  
immutable law of eternall  
motion is preserved. It is light  
and hath generation by course;  
is that which the times vary; it  
is light again in those same parts  
in which it fell; for as it is light  
a visible testimony that all are  
so firmly joyned that you can

## 122 The second Book of

not know what is the beginning of volubility, when all things seem to go before, and follow themselves, for chance and fortune are mixed in all worldly things.

### The COMMENTARY,

*The fourteenth Chapter speaketh of the Destinies, which he calleth Fate, Necessity, and Order; or, Clotho, Lachesis, and Atropos. About which the Ethnicks were not wont less to wristle, than about other gods, which they feigned unto themselves, carrying new and wonder-working Deities: but Mercurius treats of these more briefly and sparingly, and (as it were) doubtfully, like as these three should be the determination, and predestination of the Divine Will, which Necessity of things, as they be,*

*Hermes Trismegistus. 123*

be, follows; which lastly Order preserves, even as it is stablished by Divine and Eternall Law: So that the first Fate is Divine Predestination; the second, Consequence of things; and the third, Preservation. And these three, or the Divine Law, or those things that follow the course of Divine Law, contain the order both of finite causes, and those which are according to nature, but yet Fate admitteth in casuall things indefinite, and indeterminate causes beyond nature: but of these let others judge. And this for this present part.

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CHAP. XV.

**V**E have spoken of all things as we could, and as the divinity would suffer.



124 The second Book of  
and permit : It onely remaines  
that we praise God and pray  
unto him, and so return to the  
care of the body. For treating  
sufficiently of divine matters,  
we have satisfied our minds as it  
were with the food of the soul.  
But as they passed out of the  
cloyster, when they began to  
pray to God, they looked back  
towards the South; for when the  
Sun setteth, if any man will  
pray to God, he ought to look  
that way; as also when the Sun  
riseth, to look East : Now as they  
were saying their prayers,  
**Asclepius** said, with a low  
voice. **O Tattus** let us put the Fa-  
ther in mind that he command  
that we should dedicate our  
prayers unto God, with an ad-  
dition of frankincense, and in-  
cense. **Trismegistus** hearing of  
it, and being moved, saith.  
**Guest** better **O Asclepius**, for  
this

this is like unto theft when you pray unto God to burn frankincense, and the like: for nothing is wanting unto him, who himself is all things, for in him are all things; but let us give thanks, and adore him, for these are the chief sacrifices of God, when thanks are given of mortall men. We give thee thanks, O great and glorious God, for by thy grace only we have attained to the Light of thy knowledge. Thou Name, holy and worthy to be honoured, one name by which God as a Father is devoutly to be praised, because thou vouchsafest to give unto all fatherly piety religion and love, or whatsoever thing else is of most efficacy, when thou dost reward us with sense, reason, and understanding; with sense that we may know thee; with reason, that we may look up un-

126 The second Book of  
to thee, and search into thy di-  
vine nature; with understanding  
that knowing thee we may re-  
joyce in thee, and being pre-  
served by thy Majesty, we may  
delight our selves in thee, that  
thou wast pleased to shew thy  
self wholly unto us: let us give  
thanks that thou hast vouch-  
safed to consecrate us, who  
are placed in these earthly ta-  
bernacles to be heirs of eterni-  
ty. For this is only mans con-  
gratulation and knowledge of  
thy Majesty. We have known  
thee, thou great Light, by reason  
we have known thee to be the  
most wise and sensible God, O  
true way of Life, O fruitfull  
encrease of all naturall things;  
we have known thee in the full  
conception of thy whole na-  
ture, we have known thee in  
thy eternity, for in all this our  
prayer adoring the bonny of  
thy

thy goodnesse, we only beseech thee, that thou wilt be pleased to continue us in the love of thy knowledge, and that by this kind of life we be never separated from thee: desiring this we betake us to a pure Supper without flesh.

The  
COMMENTARY.

*This Fifteenth Chapter religiously endeth the Dialogue with giving of thanks. When thanksgiving and adoration is ended, Mercurius, Asclepius Amnon and Tattius, the Four men which filled the holy place or cloister, according to the religious Rites of the Egyptians, betake themselves to a pure banquet not consisting of flesh: and thus far Hermes, of the will of God.*

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non recedit hic  
amplector, et suspicio.

Quae Intelligo, pulchra  
sunt: atq; quicquid illi  
illa, quae non sapio,  
Arbitror.

---

Lux alia Solus, alia  
Lychnorum  
cepp



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